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A
COLLECTION
OF
LETTERS,
ON
RELIGIOUS SUBJECTS,

From various eminent MINISTERS, and Others ;

TO THE
REV. JOHN WESLEY.

BEING
A SUPPLEMENT
TO THE
Methodist Magazine,

For the Year 1797.

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L O N D O N :

Printed for G. WHITFIELD, City-Road ; and sold at the  
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1797.

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FROM AMERICAN MISSIONARIES AND OTHERS

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REV. JOHN WESTLEY

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Methodist Magazine

For the Year 1857.

NEW YORK: PUBLISHED BY  
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# LETTERS, &c.

## LETTER I.

From the REV. MR. INGHAM,  
To the REV. JOHN WESLEY.

REV. SIR,

LONDON, June 17, 1735.

THE chief intent of this, is to express my respect and gratitude to you, and dear Mr. Charles. At your departure from Oxford, there might seem to be some indifference between us; but according to the old saying, *Amantium ira amoris redentigratio est*; my affections have been enflamed the more since that time, and I have often thought of writing to inform you of it, but hitherto have delayed. I have reason to believe that you have met with variety of trials at Epworth, and I have heard you evil spoken of abroad. And for these reasons I do assure you, I love you the more, and pray the more earnestly for you.

You have heard of the fluctuating condition of some acquaintances at Oxford: London friends have much the same esteem of you. "You are a good man, but you are too rigid, &c." "Master, in so saying, thou reproachest us also."

But to give you some good news. Mr. Whitefield is well known to you; I contracted great intimacy with him since your departure: He is zealous in a good cause. All friends at Queen's-College I left in a hopeful condition; their number is increased, and I verily believe will increase. Mr. Hervey fights manfully in Northamptonshire. Mr. Broughton is really a holy man. Mr. Morgan, (I suppose you have heard his case, how he is forbid all conversation with you, or your friends, &c.) I hope, will make a good Christian. I preached at the Castle, the day that I was ordained. I think there were thirty, save one, at the sacrament at St. Mary's, the day before I came to London.

I have been with Mess. Gambold and Hall, to see Mr. Law. We asked him some questions, but he talked only about Man's Fall, and the One Thing necessary. He's a divine man. I like several of the religious people in London pretty well, but I must confess they are not over zealous.

I have had a great many turns and changes, since I saw you. I believe we must be perfected through sufferings. Notwithstanding, by the blessing of God, I hope to press on, and persevere in a constant use of all the means of Grace. I intend at present, to read the scriptures in English, together with Mr.

Law's books. When I have the happiness of seeing you or your brother, I shall acquaint you with many particulars, which I cannot now mention. In the mean time I rest,

Dear Sir,

Your sincere and affectionate Friend and Brother in Christ,  
B. INGHAM.

## L E T T E R II.

From the Rev. Mr. BROUGHTON,

To the Rev. JOHN WESLEY.

DEAR SIR,

OXFORD, Nov. 27, 1735.

**G**OD grant that this letter may find you happily arrived at the wished for haven. Methinks you call upon me to cry out with the Psalmist, "O that men would praise the LORD for his goodness, and declare the wonders that he doth for the children of men:" He doubtless hath done great things for you *already*, and you have seen his wonders in the deep. Now it remains, that his right hand should bring mighty things to pass at land; which verily shall be accomplished, as Christ hath foretold, "for in him shall the Gentiles trust." Happy people on whom the light of the glorious Gospel, will be made to shine in its own simple lustre, not clouded by corrupt glosses and fleshly comments, those bitter enemies to the Cross of Christ. O Cross of JESUS! what a rock of offence art thou become to the greatest part of christians? Surely the first worshippers of Christ fought manfully under, and were not ashamed of his Cross: and unto his standard will the heathens flock: The christians only of these present times, are ashamed of Christ. And thou that art a teacher in Israel, art thou unlearning this sure, this important lesson, "All that will live godly in Christ Jesus shall suffer persecution?" You know I have; and if I should say, that I have not shrunk from under the Cross, I should be a liar.

My own bad heart, and the observation I made of the agreeable lives of my London friends, occasioned my first abatements in strictness of life and holiness of conversation. What pangs and agonies of heart I felt at intervals, God only knows. I laboured for peace, I panted after the Love of God, but my heart grew foul, and became a cage of unclean thoughts, for want of mortification and self-denial. I embraced the doctrine of *Imputed righteousness*, and had mean thoughts of works. Almost every day furnished me with new ideas of religion. But alas; they all favoured too much, I doubt, of flesh and blood: Therefore they were broken cisterns, and would hold none of the water of life. Since my return from London, too, I have been amusing myself with pretty dreams and ideas of true religion;

ligion; nor am I, do I dare say, awake yet. Good GOD! Art thou as mighty to cast into hell *now*, as thou wert sixteen hundred year ago? Did the first christians cry mightily unto thee to spare them, and did they see it *absolutely* necessary to work out their salvation with fear and trembling? And dare we, dare I, who have been a wretched, and most excessively wicked sinner, think to gain heaven with less labours and sufferings? But say some, "I wisdom dwell with prudence," &c. Did these cautions come from the servants of Baal, I should lightly regard them; but when holy men of God say so, my faith fails me. O pray for me, that Satan may not sift me as wheat. What tho' my former melancholy should come again into my soul, like a mighty man of war, and beat down all my proud imaginations and every thought that exalts itself against the discipline of the cross: What though I should be hated and despised of men for this, and be made as the off-scouring of the world; what have I, a grievous sinner, to complain of? Let me do all this, and more than this, that I may win Christ. Let me with patience tread the narrow way that saints and martyrs trod, since it is the surest and safest way to Glory. But I am a worm and no man, tossed about with every blast of doctrine! Stablish, strengthen, settle me, O my GOD!

Mr. Battely has committed his parish to my care. O that I may feed Christ's sheep, and not be an hireling. Mr. Salmon's heart is with you: but he informs me that Mr. Clayton has convinced him by letter, that he ought to abide where he is, till his parents cease to forbid him from going to Georgia. GOD will never suffer a supply of fit and able men to be wanting to enlarge his work to America.

At Oxon, we hope to be stirring; the hand of the LORD will uphold our fainting steps, and his Holy Spirit will replenish our souls with manna in this howling wilderness. Cease not, dear Brother, to pray for us, as we hope always to pray for you.

I am, dear Sir, your most obliged and affectionate Brother in Christ,

T. BROUGHTON.

Salute the Brethren. We all salute you.

L E T T E R III.

From SIR JOHN THOROLD,

To the REV. JOHN WESLEY.

DEAR SIR, London, St. James's-Place, May 24, 1736.

I Am unwilling to lose the opportunity of writing to you by Captain Thompson, and enquiring after the welfare of yourself, your Brother, Mr. Ingham, Mr. Delamotte, and the whole



whole Colony of Georgia. I have read the Journal of your voyage to that New Settlement, and can with pleasure discern the footsteps of Divine Providence towards you. The same Fatherly Love will still manifest itself in your favour, provided your heart remains stedfast in the LORD. The LORD JESUS will most assuredly stand by you, and deliver you from all the open and secret assaults of men or devils. Fear not, nor be dismayed, there will be many more with you, than with the prince of darkness. The LIGHT of MEN, will more and more discover to you the depths of satan, and by having the Kingdom of Heaven ruling stronger and stronger within you, you will be more and more fitted to be a chosen vessel to carry the glorious name of CHRIST unto the Gentiles. The beauty of holiness has almost irresistible attractives: And those who can hide themselves from its Love; must be blinded indeed by that spirit, who in the Book of Life is called, *The God of this World*. Your eye, I trust, is single, and you go forth in the strength of the LORD GOD, and will make mention of his righteousness only. O may the GOD of mercy put his whole armour upon you, and so strengthen you, that you may be enabled to make all spiritual opposition flee before you; being, through the in-dwelling and in-working of the Spirit of CHRIST, an over-match for the devil. Wrestle continually with GOD, through Jesus, in prayer, for further degrees of Grace, and undoubtedly like Jacob, you will prevail with the Almighty, and the vanquished, though still blustering powers of hell, shall not be able to stand before you.

I question not but you take the holy Evangelists and Apostles, for your pattern, and yield up your whole spirit, soul, and body, a lively, reasonable sacrifice to him, who has an absolute dominion over you by right of creation, preservation, redemption and sanctification. *Father, not my will, but thine be done*, was, we know, the prayer of the holy JESUS; and so must it be ours likewise, otherwise the same mind is not in us, that was in Him. But you, my dear Brother in Christ, I am persuaded, are already blessed by our heavenly Father, with the inestimable gift of his Holy Spirit. O cherish that divine Guest within you, and keep the heavenly flame of divine Love burning upon your heart, and pray earnestly for his continual abode with you; never grieve Him; in no wise quench Him: and he will, by degrees, open to you the wonders of his Love towards poor, darkened, diseased mortals.

Our dear friend Mr. Broughton, is curate at the Tower, and has undertaken to preach to the poor prisoners in Ludgate, every Tuesday in the afternoon. May our good GOD, for CHRIST's sake, mightily increase the seed sown.

Mr.



Mr. Whitefield and Mr. Hervey purpose, with God's leave, to enter into holy orders this next ordination. May they become burning and shining lights in the church.

Sir John Phillipps has been for several weeks hindered from attending the societies, by reason of sickness and infirmities.

Do not deny me the favour of hearing from you; bestow a little part of that precious talent, your time, in acquainting me how you go on; what progress you make in spiritualizing your flock, and what probability there is to believe that the LORD will shortly open the door of Faith to the Indians; and in what disposition they seem to be, in order to their receiving the glad tidings of salvation.

Pray give my love to your Brother, Mr. Ingham, and De-lamotte: What I have written to you, I intended for them likewise. May the GOD of Love keep you knit together in the Bond of Charity, and may you all go on prosperously in the christian warfare, fighting the good fight of faith; and at last may you receive a beautiful crown at the LORD's hand, and enter among angels and archangels, to sing everlasting songs of praise to the LORD Almighty. I desire your prayers for me and mine.

J. THOROLD.

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L E T T E R IV.

From Mr. MORGAN, (who died at Oxford, about the year 1736,) To the REV. JOHN WESLEY.

DEAR SIR,

OXON, Nov. 27, 1735.

HOW thankful should I be to Almighty God for this opportunity of begging your advice and prayers, in, I believe, the most critical part of my life. Know then, Sir, that my poor father hath heard of my journey to London. He has wrote to Mr. Hutchins, but not to me. He declares, he would not be concerned if I had gone along with you. He will not intrust me with the management of my allowance, lest I should give it away in charity. I believe he has lost all his affection for me. Who knows but this may open a way to Georgia? But this is best known to God. I hope I shall be enabled, by the assistance of God, and the prayers of my dear friends, which I most earnestly beg, that I may be wholly resigned to the Will of our Heavenly Father, who knows best how to chuse for us. This lesson indeed it has in some measure taught me, namely, to be perfected through sufferings alone, and to look upon them as the greatest, if not the only blessings of this life. Since this letter came, I have prayed, That if it be the will of God, my father may let me follow you, and join with you in the
Lord's

Lord's vineyard at Georgia. Oh that whithersoever I go, I may be a faithful labourer in it, whether called to be an Ambassador of the LORD JESUS, or to serve in a private capacity. If it be best for me I should go to you, the LORD's will, not mine, be done, may all my thoughts, words, and actions, cry aloud. O do not cease to praise the LORD in my behalf, for his wonderful goodness to me, in giving me no other desire than that of serving him, in the best manner I am capable of, and of dying rather than disown him. May the LORD JEHOVAH prosper your mission.

It has pleased GOD, to make Mr. Dickinson the instrument of awakening his land-lord and land-lady. I read to them at Mr. Fox's an hour every other day, in the Bishop of Man's Catechism. They are, I hope, thoroughly in earnest. Mrs. Fox came just now to let me know that she is desirous to go to Georgia, and that her husband and she have agreed to go there, if accepted of. By return of the ships we shall be able to judge of their sincerity. Mr. Fox and his wife, especially the former, are most zealous christians. They are earnestly bent on going, and so is Mr. Dickinson, who is an Israelite indeed, in whom is no guile. I do not doubt but we shall be able to send you a colony of thorough good christians. I have undertaken the care of Bocardo. I go there three days in the week, and Mr. Broughton a fourth. I read every Sunday night to a cheerful number of christians, at Mr. Fox's. O pray for me, that I may persevere in the happy way I have begun. Indeed the Lord's kingdom increaseth apace. My love to your Brother, and Mr. Ingham, and Mr. Delamotte. I am your Brother in CHRIST JESUS,

RICHARD MORGAN.

N. B. The preceding Letter is directed to the Rev. John Wesley, in Georgia.

L E T T E R V.

From the Rev. Mr. WHITEFIELD,
To the Rev. JOHN WESLEY.

Very dear and Rev. Sir,

London, Sept. 2, 1736.

BEING informed by Mr. Hutton, that a ship would soon sail towards your coasts, I thought it would be unpardonable in me not to write to my spiritual Father in CHRIST. But what shall I begin with first? How shall I have room or time, to relate to you a thousandth part of those mercies which GOD, of his infinite goodness in CHRIST JESUS, hath conferred upon me, since I wrote last? If I mistake not, Rev. Sir, my last was dated from Gloucester, whence after the LORD JESUS had made

made me an instrument of forming a Society of some sincere souls; (O free, free Grace in CHRIST JESUS!) GOD called me to Oxford again: From thence, after a stay of three months, I returned to Gloucester. Directed by divine Providence, accompanied with the earnest solicitations of my friends, I entered into holy orders: O pray, Rev. Sir, that I may be a faithful Minister of CHRIST. You will naturally ask, Where hath it pleased GOD to settle you? Hear, Rev. Sir, and admire the divine goodness towards the worst of sinners! My friends had laid a plan, and I find since, that the Bishop had united with them, to have me settled in Gloucester. But I had made it my earnest prayer to Almighty GOD, through Christ, that I might either not go into orders, or continue at Oxford some time longer, to fit me for the work of the ministry. GOD was pleased to answer this prayer wonderfully. For upon my return to Oxford, most of our friends being called away to other parts of the country, the LORD put it into the heart of our dear friend Mr. Morgan, to inform Sir John Philips of our affairs, who immediately sent me word, that he would allow me thirty pounds a year, if I would continue at Oxford, and superintend the affairs of the Methodists. Providence directed me to accept of his kind offer: Accordingly I preach every Sunday to the prisoners, and follow your steps as close as possible.

I am now at London, supplying the place of dear Mr. Broughton, who is curate at the Tower, he being gone to Dummer, in Hampshire, to assist dear Mr. Hutchins, who is gone to put his brother under the care of pious Mr. Clayton.

Sir John Philips is very much in our interest, and a blessed instrument of supplying our wants, and of encouraging us in our weak endeavours to promote the gospel of our Lord and Saviour JESUS CHRIST. But few friends are left at Oxford; yet the Lord hath given me great encouragement out of his holy word, so that I hope that some gownsmen will yet be added to our number. The greatest opposition comes from the laity at present. Yet there is much good done. Our fellow students are pretty quiet, though our names stink among them. The LORD make us humble and thankful.

The flock for the prisoners is put into my hands. The LORD give me wisdom and grace, to distribute it as I ought.

I have only to beg your hearty prayers in my behalf; and assure you, mine are offered up incessantly for your success, and salvation. The good LORD, pardon and accept them for CHRIST's sake.

The LORD hath indeed highly exalted me. But blessed be his holy Name, he always prepares me for it: particularly before, and a little after my ordination, I was in a manner struck

dumb, for six weeks together. But since then, my mouth hath been open to shew forth his praise.

Farewell, Rev. and dear Sir: GOD be with you, and prosper you in all your undertakings. May you be made an happy instrument of converting the Gentiles; and after you have served your blessed Master the appointed time on earth, sit down with him in eternal Rest and Glory in Heaven. So wishes and so prays, Rev. Sir,

Your affectionate Friend and very humble son and servant
in CHRIST, **GEORGE WHITEFIELD.**

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L E T T E R VI.

From the Rev. Mr. C H A P M A N,

To the Rev. JOHN WESLEY.

Rev. and dear Sir,      Pembroke-College, Sept. 3, 1736.

**Y**OUR kind concern and repeated endeavours for my spiritual good, while at Oxford, will not suffer me to think that you have utterly lost all remembrance of me, though you have given me no testimony of your affection since your leaving England. What shall I conjecture this silence to be owing to? I will not enquire. But rather take it as a providential punishment and scourge, for my slow and slender proficiency, under the blessed means I enjoyed of your's and dear Brother's conversation. Too, too late, alas! do I see how dreadfully I was wanting to myself, in not heartily embracing so glorious an opportunity of laying in a stock of spiritual courage, sufficient to have carried me victoriously on through a host of enemies. How does my base ingratitude to my heavenly benefactor, like a frightful spectre, present itself before me, for rejecting those kind offers of health and salvation. For not disengaging myself from that bane of our spiritual progress, *the Fear of the World*, which was always as fetters upon my feet, and manacles on my hands. O! through what a waste of uncomfortable, barren, and dry ground, through what a wilderness of sorrows, perplexities, and distresses have I been led through, under the conduct of this delusive spirit! When the holy and loving Spirit of GOD would have led me into pleasant pastures, and refreshed my thirsty soul with the waters of comfort, and conducted me into those paths which are pleasantness and peace. But blessed be GOD for the sense of these things, though indeed, not till driven to it by the pungency of the affliction, by the misery and torment of a divided state of heart, and the perpetual conflicts I endured.

Blessed



Blessed be the Most High God, I am once again, I trust, in the strait and narrow way that leadeth to the kingdom of heaven, from which, that I may never stir a foot out of, till the cord of life is loosed, I dare say, you will not cease earnestly to request at the Throne of Grace. I am sorry I deferred writing till it was too late to say more. Though I cannot help telling you, before I conclude, that I sit every evening with Mr. Hervey, that great champion of the LORD of Hosts, and that I read five times a week to a religious society in St. Ebb's Parish. Dear Sir, GOD ALMIGHTY prosper all your endeavours for the good of souls, and depend upon it in due time, you will reap, and that abundantly, if you faint not. My prayers are with you. O! that my body was there too, that I might make up what I have lost, under such shining examples. Do, dear Sir, write me a long letter by the first opportunity. Adieu! God and his holy Angels be with you.

I am Your's,

My dear Brother, sincerely in Christ,

W. CHAPMAN.

### L E T T E R VII.

From the Rev. Mr. CHARLES WESLEY,

To Mr. JOHN WESLEY, Minister of Savannah.

Dear Brother,

College-Street, January 2, 1738.

FROM my soul I congratulate you upon the late glorious treatment; nor do I less envy you it. It is now that you begin to be a disciple of CHRIST. I have just read over the returned papers without any emotion, but that of joy. Had I even resolved to have set up my rest here, your present trial would have broke my resolution, and forced me back to America, to partake with you in your sufferings for the Gospel. Such you may most assuredly reckon, what you now labour under; (I should rather say, what you now rejoice and glory in:) For it is not the mixture of infirmity that can prevent God's accepting them as endured for his sake. If you have the testimony of a good conscience, your sufferings are interpretatively HIS, and human wisdom can never dispute you out of it. We know the worldly, and even practically good men, the strangers as well as the enemies, to the Cross of CHRIST, observing some failings in God's children, ascribe the whole of their persecutions to *those only*. The scandal of the cross with them is ceased, the reproach of CHRIST no longer subsists; the contrariety betwixt his light, and darkness, betwixt his spirit, and the spirit of the world, is at an end; and our conformity to our persecuted

Master is all resolved into *want of prudence*. In vain do we press them with the plain words of scripture, "All that will live godly in CHRIST JESUS *shall suffer persecution*: the disciple is not above his master;—if they have persecuted me, they *will also persecute you*;"—and a thousand others: Experience only can convince them that the sense of these scriptures is literal and eternal. But this I need not tell you: You *know* the absolute impossibility of being inwardly conformed to CHRIST, without this outward conformity, this badge of discipleship, these marks of CHRIST. You marvel not, as if some new thing had happened unto you; but rejoice in tribulation, as knowing that hereunto you are called, and can only be made perfect through these sufferings.

These are the trials that must fit you for the heathen, and you shall suffer greater things than these! When your name is *by all* cast out as evil, and *it is not fit for such a fellow to live*. When you cannot live among them, but are driven out from your own countrymen, *then* is your time for turning to the Gentiles.

That time may still be at a great distance: As yet the bridle is in their mouths, and all the Arrows they shoot out are bitter words. But stay till those words are credited and seconded by actions; till he that letteth, letteth no longer, but the whole storm burst upon you, and the fiery trial commences;—and then will be shewn how you have learned CHRIST, and whether you are chosen to teach him to the heathens.

You remember the case of *Athanasius contra mundum*. The charge brought against him was worth bringing; treason, adultery, and murder, at once! I wonder no more is said against you. The devil himself could not wish for fitter instruments than those he actuates and inspires in Georgia. Whatever he will suggest, they will both say and swear to. But things are not yet ripe on your part. You have but begun the lesson of meekness, and gentleness, and love: And GOD in pity of your weakness has sent you a fellow-labourer, and fellow-sufferer. He *οὐκ ἐν καὶ συναδελφικῶς*; and here are many now, who long to be partaker with you in the sufferings of the gospel. I too would be of the number, and shall follow, in sure and certain expectation of your treatment. The fiery furnace, I trust, shall purify me; and if emptied of myself, I would defy the world and the devil to hurt me! We would then join in turning the war against them, and make them fear us.

Gravesend, Jan. 3,

I am here with G. Whitefield, my Brothers Hall, and Hutton, and a long &c. of zealous friends. GOD has poured out his Spirit upon them, so that the whole nation is in an uproar.

Dear. Tell dearest Charles De Lamotte, that we dined on our way at Dummer, where we found his sisters, brother William, and another, exceedingly zealous for the LORD of Hosts. William has raised a party for God at Cambridge. They are already stigmatized for *Methodists*. We see all about us in an amazing ferment. Surely christianity is once more lifting up its head. O that I might feel its renovating Spirit, and be thereby qualified to diffuse it among others! I trust, you pray without ceasing for me. I long to break loose; to be devoted to God; to be in CHRIST a NEW CREATURE!

Brethren pray for us,

CHARLES WESLEY,  
WESTLEY HALL,  
GEORGE WHITEFIELD,  
JAMES HUTTON,  
ISAAC BURTON,

JOHN HUTCHINGS,  
JOHN BRAY,  
JOHN DOBB,  
JEPHTAH HARRIS,  
JAMES HABERSHAM.

L E T T E R VIII.

From the REV. MR. J. G A M B O L D,  
To the Rev. JOHN WESLEY.

DEAR SIR,

Jan. 23, 1738.

I Understand that you have writ to me, but the letter happened to be lost, and I did not receive it. Your brother desired me to read his sermon for him; which God willing, I shall do next Sunday. I have seen upon this occasion, more than ever I could have imagined, how intolerable the doctrine of faith is to the mind of man; how peculiarly intolerable, even to the most religious men. One may say the most unchristian things, even down to deism; the most enthusiastic things, so they proceed but upon mental raptures, lights, and unions; the most severe things, even the whole rigour of Ascetic mortification; And all this will be forgiven. But if you speak of faith, in such a manner as makes Christ a Saviour to the utmost, a most universal help and refuge; in such a manner as takes away glorying, but adds happiness to wretched man; as discovers a greater pollution in the best of us than we could before acknowledge, but brings a greater deliverance from it than we could before expect: If any one offers to talk at this rate, he shall be heard with the same abhorrence, as if he was going to rob mankind of their salvation, their mediator, or their hopes of forgiveness. I am persuaded that a Montanist, or a Novatian, who from the height of his purity should look down with contempt upon poor sinners, and exclude them from all mercy, would



would not be thought such an overthrower of the Gospel, as he who should learn from the Author of it, to be a friend of publicans and sinners, and to sit down upon the level with them as soon as they begin to repent. But this is not to be wondered at. For all religious people have such a quantity of righteousness acquired by such painful exercise, and formed at last into current habits, which is their wealth both for this world and the next. Now all other schemes of religion are either so complaisant, as to tell them they are very rich, and have enough to triumph in; or else only a little rough, but friendly in the main, by telling them their riches are not yet sufficient, but by such arts of self-denial and mental refinement, they may enlarge the stock. But the doctrine of Faith is a downright robber; it takes away all this wealth, and only tells us it is deposited for us with someone else, upon whose bounty we must live like mere beggars. Indeed they who are truly beggars, vile and filthy sinners till very lately, may stoop to live in this dependent condition; it suits them well enough: But they who have long distinguished themselves from the herd of vicious wretches; or have even gone beyond moral men; for them to be told that they are either not so well, or but the same needy, impotent, insignificant vessels of mercy, with the others; this is more shocking to reason, than transubstantiation. For reason had rather resign its pretensions to judge what is bread or flesh, than have this honour wrested from it, to be the architect of virtue and righteousness. But where am I running? My design was only to give you warning, that wherever you go, this foolishness of preaching will alienate hearts from you, and open mouths against you. What are you then to do, my dear friend? I will not exhort you to courage: We need not talk of that, for nothing that is approaching, is evil. I will only mention the prejudice we shall be under, if we seem in the least to lay aside universal charity, and modesty of expression. Though we love some persons more than we did, let us love none less: And the rather, because we cannot say any one is bad, or destitute of divine grace, for not thinking as we do; he only less apprehends, less enjoys that in Christianity, which is the refuge of the weak and miserable, and will be his when he finds himself so. Indignation at mankind is a temper unsuitable to this cause: If we are indeed at peace with God in Christ, let it soften our demeanor still more, even towards gainfayers. Let them reject us: Till then, and (as far as it will be admitted) afterwards, let our friendship with them continue inviolate. Then as to expressions, what has given most offence hitherto, is what perhaps may best be spared. As some people's confident and hasty triumphs in the Grace of God; not by way of humble thankfulness to him for looking upon them, or acknowledgment of some peace and strength



strength unknown before, which they hope will be increased to them; but insisting on the completeness of their justification, the completeness of their deliverance already from all sin, and taking to them every apostolical boast in the strongest terms. I do not deny but power our sin, and every gospel privilege, is bestowed perhaps in as large a degree in the beginning of grace, as at any time afterwards: For it depends on the actual operation of the Spirit that moment upon the heart; not on a mere federal or habitual union with him; and his operation is particularly strong at the first entrance upon a new life. Yet as such converts must remember, that this absolute degree of innocence (excluding for the most part even the first motions of sin,) may soon depart from them, and be given them but sometimes; though till they fall from God, they will still be free from wilful sins: So while it continues, it is the most slippery and dangerous thing, among all the blessings they receive, for themselves to reflect much upon; and the most exceptionable that they can talk of to other men. Let us speak of every thing in such a manner, as may convey glory to Christ without letting it glance on ourselves by the way. Let us profess (when we can with truth) how really the christian salvation is fulfilled in us, rather than how sublimely.

I have writ in the end of a letter of Mr. Sarney's to Mr. Hutton, for some of the Hymns, and Madam Schurman's Life: Miss Wesley desires to hear from you immediately, and to see you soon, and hopes it was not illness that hindered you from coming before now. My giving you the trouble of this letter you must impute to her.

I am, dear Sir, Your's sincerely,

J. GAMBOLD.

L E T T E R IX.

From the REV. MR. HERVEY,

To the Rev. JOHN WESLEY.

DEAR AND HONOURED SIR,

Aug. 21, 1739.

**Y**OUR letter from London occasioned a speedy answer and a thankful acknowledgment. I suppose my epistle miscarried, otherwise you would not have taxed me with forgetfulness of a friend, whom I am infinitely obliged to, and whom I dearly esteem. You ask, What I am doing in my present situation? I answer: The same that Basil and Nazianzen did in the wilderness; studying the scriptures, furnishing my mind with saving knowledge; and sitting a poor deacon for the service of Christ's Church. With this farther difference,

betwixt my inconsiderable self and those excellent persons, that they retired in the vigour of health, I under the infirmities of a crazy constitution, which I hope to have repaired by enjoying the most comfortable conveniencies of life, and a respite from labour. At present had I the strongest inclination, I have no manner of ability to bestir myself in the way you propose. I, a thundering Boanerges! I, a speaking trumpet from heaven! I lift up my voice to the whole world and make the canopy of the skies ring! Never, dear Sir, never could you have made choice of so improper a person, so vastly unequal to the task. Besides, I freely own, I cannot approve of itinerant preaching. I think it is repugnant to the apostolical as well as the English Constitution. I find Timothy settled at Ephesus, Titus stationed at Crete, and other of our Captain's commanders assigned to their particular posts. These labourers, (and industrious labourers they were,) did not think it necessary or expedient to travel from this country to that, with words of exhortation in their mouth, but chose to lay out their pastoral vigilance upon the flock consigned to their care. Thus would I advise my dear Mr. Wesley to act; be content to imitate these primitive (and only not inspired) preachers. Fix in some parish; visit carefully your people; let every individual be the object of your compassionate zeal; in a word, be a living *Ouranio*. O! what good might this do to the cause of christianity; how might neighbouring Ministers follow the unexceptionable example; and from inveighing against my good friend, as they now unanimously do, honour him and tread in his steps. Straitness of time obliges me to put an end to my letter, but no difference of opinion, no long absence, nothing, I trust, in time or through eternity, shall be able to put an end to my most respectful and honourable regard, my affectionate and grateful esteem for dear Mr. Wesley; whom I love, and whose I am, with the greatest sincerity,

J. HERVEY.

\* \* How strangely mistaken was this great and good man, to suppose that either Timothy or Titus, were settled Ministers? And how would Mr. Wesley's usefulness have been contracted, had he hearkened to his advice? But Mr. Wesley followed the openings of Divine Providence, and the leadings of the Spirit of God.

#### L E T T E R X.

From the REV. MR. WHITEFIELD,  
To the REV. JOHN WESLEY, in London.

REV. AND DEAR SIR,

Downs, Feb. 1, 1738.

I Received the news of your arrival, (blessed be God,) with the utmost composure; and sent a servant immediately on shore to wait on you, but found you was gone. Since that  
your

your kind letter has reached me. But I think many reasons may be urged against my coming to London. For first, I cannot be hid, if I came there: And the enemies of the LORD will think I am turning back, and so blaspheme that Holy Name wherewith I am called. Secondly, I cannot leave the flock committed to my care on shipboard: And perhaps while I am at London, the ship may fail. Thirdly, I see no cause for not going forwards to Georgia. Your coming rather confirms (as far as I can hitherto see,) than disannuls my call. It is not fit the Colony should be left without a shepherd. And though they are a stiff-necked and rebellious people; yet as God hath given me the affections of all where I have been yet, why should I despair of finding his Divine Presence in a foreign land? For these reasons, Rev. and dear Sir, I should rather think it more adviseable for you, either to come to Deal immediately, or send me an account of things as you shall judge most proper, *sed scotius prius eligo: Nil mihi rescribar, attamen ipse veni.*

Whether I am right or not, God only knows. However this is my comfort, to the best of my knowledge, I simply desire to do the Divine Will. And therefore, I spread your letter before the LORD in prayer, and asked for direction;—but as yet find no inclination in myself, or intimation from Providence, to follow you to London. I rather dread it, and reflect on the Prophet who went back contrary to the Divine Command, at the solicitations of the other Prophet, and was slain by a lion in the way. God forbid I should compare you to a false prophet; but you know, it is no uncommon thing for our blessed Master to try us even by servants of his own. Oh, dear Sir, I should rejoice to see you, if God shall think fit. If you commend me to God and the Word of his Grace, and pray that I may be always ready, *nudus nudum ætum sequi*, and follow the Captain of my Salvation, though it be through a sea of blood.

I throw myself blindfold, into the hands of God. His strength will be made perfect in my weakness. And, I trust, I shall be more than conqueror through him that made me.

Rev. Sir, I rejoice that you are once more come to your native shore: And am, I trust, sincerely,

Rev. Sir,

Your most affectionate Son and Servant,

GEORGE WHITEFIELD.

P. S. Pray salute all in my name.



## L E T T E R S.

## L E T T E R XI.

From the REV. MR. WHITEFIELD,  
To the REV. JOHN WESLEY, in London.

Honoured Sir,                      Stapleashwin, Wilts, Feb. 13, 1739.

**Y**OUR prayer is heard! This morning I visited your mother, whose prejudices are entirely removed, and she only longs to be with you, in your societies at London. Arguments from Tiverton, I believe, will now have but little weight. We parted with prayer. Brother Hall rejoiced in spirit, and so, methinks, will you and brother Charles. Honoured Sir, how shall I express my gratitude to you for past favours? I pray for you without ceasing: But that is not enough; I want to give you more substantial proofs. Believe me, I am ready to follow you to prison and to death. To day I was thinking, suppose my honoured friend was laid in a dungeon, for preaching Christ; Oh, how would I visit him! How would I kiss his chain, and continue with him till midnight, singing psalms! Perhaps our friends may think none of these things shall befall us. But I know not but they may be nigh, even at the door. As for my own part, I expect to suffer in the flesh. I believe I shall be exalted: I know I must be first humbled. I am assured, you will not be ashamed of me when I am a prisoner. I only suspect myself. But GOD's Grace will be sufficient for me. Let us then, honoured Sir, (if such a one as I may give a word of exhortation,) follow our Master without the camp, bearing his reproach. Let us cheerfully suffer the loss of all things, and lay down our lives for his sake. I pray continually, that as your day is, so may your strength be: I pray that you may not only have peace, but joy in the Holy Ghost, and be filled with all the fulness of GOD. I know you pray for,

Honoured Sir,

Your affectionate Son in the Faith,

GEORGE WHITEFIELD.

## L E T T E R XII.

From the REV. MR. WHITEFIELD,  
To the REV. JOHN WESLEY.

Honoured Sir,                      Bristol, March 3, 1739.

**I** Rejoice sincerely in your indefatigable zeal, and great success in the Gospel of our dear Redeemer. Does not GOD by this cry out to those that have ears to hear, "This is the way,



way, walk in it." Just now I am come from Bath, and was much refreshed by the sight of Mr. Thomson, Griffiths Jones, &c. GOD greatly blessed my conversation to them. Lady C— is as yet self-righteous. But what I said staggered her. She will hence forward, I believe, pray for deliverance. I wrote to her this morning. Another young gentleman from Bath, intends joining our friends at the University. Brave news brother Kinchin sends from thence. How secretly, in spite of all opposition, is the Kingdom of JESUS CHRIST carried on! Here is a child of nine years old, filled with the love of GOD, and very desirous of receiving the Sacrament! Brother Brown knows him. How would you advise me to act? I think I would not advise brother Brown to come here till you do. He will be a great help to you in this city. because he knows our friends. There is a glorious door opened among the Colliers. You must come and water what GOD has enabled me to plant.

Since I begun this, I hear you are gone to Oxon. Honoured Sir, I heartily pray GOD to bless your endeavours, and make you stronger and stronger. Opposition here is not so great, as it has been. I am now cast out, blessed be GOD. May I not now hope that I begin to be a disciple of Christ. Honoured Sir, I love you more than words can express, and am,

Honoured Sir,

Your dutiful Son and Servant,

GEORGE WHITEFIELD.

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L E T T E R XIII.

From the REV. JOHN WESLEY,
To the REV. MR. GEORGE WHITEFIELD.

My dear Brother,

March 20, 1739.

WOULD you have me speak to you freely? Without any softening or reserve at all? I know you would. And may our loving Saviour speak to your heart, so my labour shall not be in vain. I do not commend you with regard to our brothers S— and C—. But let me speak tenderly. For I am but a little child. I know our LORD has brought good out of their going to you: Good to you, and good to them: Very much good: And may he increase it a thousand fold, how much soever it be! But is every thing good, my brother, out of which he brings good? I think that does not follow. O my brother, is it well for you or me, to give the least hint of setting up our will or judgment, against that of our whole Society? Was it well, for you once to mention a desire, which they had all solemnly declared they thought unreasonable; was not this abundant cause to drop any design, which was not manifestly

grounded on a clear command of our LORD? Indeed my brother, in this I commend you not. If our brother R— or P—, desired any thing, and our other brethren disapproved of it, I can not but think he ought immediately to let it drop. How much more, ought you or I? They are upon a level with the rest of their brethren. But I trust you and I are not; we are the servants of all. Thus far have I spoken, with fear and much trembling, and with many tears. O may our LORD speak the rest; for what shall such an one as I say to a beloved servant of my LORD? O pray that I may see myself a worm and no man. I wish to be your Brother in JESUS CHRIST,

JOHN WESLEY.

LETTER XIV.

From MR. WILLIAM DE LAMOTTE,
To the REV. JOHN WESLEY.

DEAR SIR,

October, 10, 1738.

I Thank God for your coming to Blandon; though I myself had not so much of your company, I can trace your footsteps and reap the benefit of it, in the blessed effect it has had on others. O may God continue to set his seal to your ministry, wheresoever you go! Mr. Piers, I believe has felt great comfort, and is pressing for the full assurance of faith. God grant he may feel his desire accomplished! And may we all so increase in Grace as to become helpers of your joy.

Can a man properly be said to be born of GOD till he has an assurance of faith? St. John makes the test of our New Birth, *our victory over the world and sin*; if so, I fear, I am still unregenerate, for sin works powerfully in me, and seems to be frequently proclaiming its conquests over me: And yet my soul is often in a sweet peace, nay, sometimes overwhelmed with joy, and always pants for closer union, a fuller manifestation of the SON of GOD. How is this consistent with the true justifying faith? I could be glad of your opinion and advice. I would have spoke to you at Mr. Bray's, but my mouth was held in that I could not speak: therefore, I should be glad if you would supply the want of that, with a line or two, and you will very much oblige,

Your sincere Friend in CHRIST,

WILLIAM DE LAMOTTE.

God increased my audience last night to upwards of eighty. O may he increase them in number, and knowledge, and the love of his Holy Name. Continue your prayers for us. Adieu!

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LETTER XV.

From the REV. MR. WHITEFIELD,

To the REV. JOHN WESLEY.

HONOURED SIR,

London, July 23, 1739.

I Thank you for your kind reproof. Hence forward I will beg of God to keep the door of my lips that I offend no more with my tongue. I would not willingly have one unprofitable word proceed out of my mouth. I am often with persons that commend me, I take it as my cross. I look upon them only as people talking in their sleep. I generally find those that so praise me to my face, are but mere novices in the spiritual life. However God always gives me thorns in the flesh. May I by them be taught true humility and poverty of spirit. I love you more for reproving me. I abhor nothing more in christians than reservedness. Matters go on well here. People are more and more hungry, and God gives me greater power. Forty pounds were collected yesterday for the Colliers.

Your brother Charles may be expected the middle of next week. Ralph Erskine has sent you a letter: Pray keep up a constant correspondence with him, and honoured Sir,

Your unworthy Son and Servant in CHRIST,

GEORGE WHITEFIELD.

LETTER XVI.

From MR. LAW FORD GODFREY,

To the REV. JOHN WESLEY.

My dear Friend, John Wesley,

Exon, 25, X ber, 1739.

I Read thine of the 17th on 22d, whereby I perceive thy thoughts have been often employed on the grand objection made by Dr. W—r, to thy doctrine, on those two Evangelical Sentences of the Apostle, Rom. xiv. 17. "The Kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost." And as thou hast given me thy plain thoughts on this subject, and desirest mine, I am so fond of holding a christian correspondence with thee as to answer thy request, in a spirit, I hope, of meekness.

Had the doctor, been really a doctor in divinity, I think, he could not have granted "All thy doctrine to be true," and at the same time "dangerous." And his fear of "Leading men into enthusiasm, or despair," by the doctrine of truth, favours too much

much of the spirit of this world, and of that wisdom which is foolishness with GOD. Since Enthusiasm, properly speaking, is necessary to salvation: Because without Divine Inspiration, "The natural man knows not the things of the Spirit of GOD." And no man can savingly (i. e. feelingly and experimentally) say, "that JESUS is the LORD but by the HOLY GHOST." And the natural man is so very remote from this experience, that before he comes savingly to know the LORD, it is necessary he should first know himself. And for these *great ends*, the LORD, by the secret workings of his Spirit, sometimes, yea often, (as in a moment) brings to man's remembrance his whole evil course of life, as our Saviour, once, in the days of his flesh told the sinful Samaritan woman, "All that ever she had done." But such convictions are so frequent with mankind, that they esteem them but as checks of natural conscience, (too much from the prejudice of that education which flows from worldly wise, but still, natural men:) and while such "reproof of instruction" is taken to arise from man's nature, even so long are men estranged from CHRIST, how wise soever in their generation! But no sooner comes the creature fully to believe those gracious discoveries to arise from the immediate inspiration of the Almighty, but that creature is laid low, even in the dust, and then made to say feelingly as Job did: "I have often heard of thee by the hearing of the ear; but now mine eye seeth thee wherefore I abhor my self, and repent in dust and ashes." Yea, such souls are sometimes brought to their wits end! And, Saul like, (When knocked down to the ground, and convinced of the gross iniquity of *his* soul, by an *heavenly* visitation,) cry out, and say, "LORD what wouldst thou have me to do?" And here is the agony of the New Birth: And though attended with the *deepest* contrition, the eye of the mind being *now* opened by the Divine Hand, to see its being *utterly* lost, and undone *for ever*, without a *Saviour*; yet blessed are all they, of every nation, who are truly brought into this state, for this is the entrance into that eternal life, which is immediately received by the power and coming of our LORD JESUS CHRIST. O then, what balmy dew, heavenly manna, and angel's food, distills into the soul, when it really feels the truth of those most gracious words, "This is life *eternal* that they might know thee, *the only true* GOD, and JESUS CHRIST whom thou hast sent!" How can such do less than to neglect their worldly engagements to *promote* the *knowledge* of JESUS CHRIST, even as the poor woman left her water pot, and her errand to Jacob's well unfinished, to run into the city of Sicar, on the LORD's errand, with this noble invitation: "Come, see a man who has told *me* all that ever I have done? is not *this* the CHRIST!"

But

But to return : Every regenerate mind must know that "The Kingdom of GOD is not *meat* and *drink*, since *they* are but elements of this world. They were indeed a *shadow* of good things to come, but could never make the comers to them perfect, as pertaining to the conscience;" nor were they *imposed* by *divine obligation*, "but till the time of reformation." Wherefore, that CHRIST *alone*, might become the great and only ordinance of heaven, to the church of the New Testament, he blotted out the hand-writing of all those elementary ordinances, and took them out of our way, by nailing them to his cross. Col. ii. 14. And hereby made good that prophecy, "Yet, once more, I shake not the earth *only* but *also* heaven." For thus have I learned in secret, that till then the divers washings, or baptisms, and carnal [shadowy] ordinances, were imposed by Divine Authority upon the Jews. But, forasmuch as they could none of them, nor all of them put together, give an entrance into the Kingdom of GOD, or of *his* CHRIST, (i. e. into the immovable church of the New Testament.) Therefore, the LORD shook them, though *once* the very ordinances of heaven, divinely suited to a shadowy, and typical dispensation. And for this glorious end, that he might establish his *own* spiritual immovable kingdom, in the hearts of his people, of all nations, by the virtue of his own power alone. Since therein *only* is *all sufficiency*. And wheresoever he is rightly known, such souls are brought to the lively experience, that he, and he *only*, is their *all*, being "made of GOD to them wisdom, and righteousness, and sanctification, and redemption." Then can they *truly* say, "The Kingdom of GOD is not *meat* and *drink*;" Because *they* perish with the using.

But, "it is righteousness and peace, and joy in the HOLY GHOST," which are so inseparably joined together, that *they* can never be put asunder, either by man or devils; but remain unshaken and immovable, *for ever* and *ever*: even so, Amen!

And thus, my dear friend, through the virtue of Omnipotence made manifest in our *weakness*, the children of GOD "do glory in the LORD:" Because, they *savingly* know, "he has *really* translated them into the Kingdom of his *dear* Son." And as this is immovable *in itself*, so, neither can they be moved, any more than Mount Zion. While they hold fast that Grace and Truth that is come to, and given them, by JESUS CHRIST; for they *most sensibly* feel it conferred upon them, in the one baptism of the HOLY GHOST;" whereby, *only* they are enabled "to put on CHRIST." There is, *then*, no distinction to be made, either "of Jew or Gentile, Bond or Free, Barbarian or Scythian, Male or Female." For all such are "*one* in CHRIST JESUS." May the whole world enjoy this greatest of blessings. Amen.

Herein

Herein then (as I have learned CHRIST) is the bond of our christian fellowship; for all those *happy* souls whose "fellowship *truly* is with the Father and with the Son, through the HOLY GHOST which he hath given them," must have "fellowship one with another," it cannot *possibly* be otherwise; and this heavenly fellowship is attended with "the wisdom which is from above," and "is first pure, then peaceable, gentle, and easy to be entreated, full of mercy, and good fruits, without *partiality* and without *hypocrisy*." And here only, "The fruit of righteousness is sown in *peace*, of them that make peace." And thus come the saints, in *all* nations, to learn charity, *christian* charity! So that to them, "Circumcision is nothing, and uncircumcision is nothing, but the new creature, and that faith which worketh by love," to the purifying of *their* hearts. This is, *to them*, the *one* thing needful, the blessed *sum* of their religion and heavenly *bond* of their union, because this *only* can give them an interest in JESUS CHRIST, and is the Faith of the operation of GOD," freely "delivered to the saints," for JESU's sake.

And since such are *convinced*, that "the Kingdom of GOD, (or let me say, The government of the *Prince of Peace* upon *their* hearts,) "is not *meat and drink*:" So the *wisdom* and *charity* of the saints, are to be exercised toward one another in *those things*, according to the primitive pattern set forth by the holy, and *great* Apostle of the Gentiles, in that 14th Chap. to the Romans, in a particular manner.

For though meats and drinks, and divers washings, are not *worth* contending for, as not appertaining to the Kingdom of GOD. Yet there are many religious souls, who place so much religion in them, that were it *at once*, proposed to them to quit the sign, in order fully to enjoy the divine substance, without it, it would (possibly) be too mighty a truth for them to embrace; since their education has led them to believe their communion to stand in the participation of those elements. And therefore, infinite eternal goodness may give thee, and thy dear fellow labourers, a christian liberty to partake with them of the shadow, that ye may be instruments in *his* hand to bring them to the divine substance, the thing *itself*, "The Kingdom of our GOD, and the power of his CHRIST," wherein, *only*, to me "is *salvation* and strength."

So on the other hand, I should "build up those things which I have once destroyed, and thereby become a transgressor," should I return again to these elements, because *to me* they have appeared the beggarly elements of this world. Since I have been bred up among a people, who were first gathered and settled by the power of an endless life, *without them*, and brought out of the wilderness by being given to lean, *purely*, and *only*, on
their

their beloved. Therefore, christian charity will, yea, *must* indulge me in the disuse of the sign, while I am preserved in a state of "fellowship with the Father and the Son," without it, "through the Spirit:" So "let him that eateth not, judge not him that eateth," and the contrary; since "whatsoever is not of faith is sin." *This is christianity; this is apostolical.*

"A new commandment I give unto you, that ye love one another, *even as I have loved you:*" Here is the divine root of charity; then the branches grow, to the letting every man "be fully persuaded in his own mind," and if "any" *sincere* "one be otherwise minded, God will reveal, even this thing to him."

It was in *this* love my soul embraced thee, and thy dear brother Charles Wesley, when first I saw you; feeling your spirits in a large measure, under the influence and conduct of the meek Spirit of JESUS CHRIST, devoted to GOD; which was unspeakable consolation to my soul. And whosoever is of *this* number, the *same* is my brother, and sister, and mother. May the *Father of lights* prosper you in his work. May the indwellings of *his* Spirit preserve you, and all his children every where, to the Kingdom of *his* Glory! And this, dear friends, shall we experience, as we abide in the unity of the *one* eternal spirit, which is the *only* bond of our peace with GOD, and with one another, Amen; through JESUS CHRIST; in whose love I renewedly salute you, and bid you farewell, Who am,

Your christian friend, and fellow labourer in GOD's

Vineyard,

L. GODFREY.

P. S. I greet the brethren every where, who love our Lord Jesus Christ in sincerity: And hope soon to hear from one or both of you.

L E T T E R XVII.

From MR. OULTON,

To the REV. MR. JOHN WESLEY.

DEAR SIR,

Leominster, July 13, 1739.

YESTERDAY I came off a journey, and met with your kind letter, in conjunction with Mr. Whitefield's, and Mr. Swards: my soul was much refreshed and encouraged, in reading each of them: and, as to your enquiry, there is no uncommon appearances of GOD in these parts. We are a little society of persons, that I hope have experience of the Grace of GOD: We believe regeneration necessary to salvation, and that we are justified by Faith in CHRIST without works, and that without holiness no man shall see the Lord. We also believe the

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promises

promises of God, and pray and wish, for the accomplishment of them: (viz.) That God will destroy Babylon and Antichrist, in the nations, churches, and hearts of God's people; that he will heal the breach of his people, and give them one heart, and one way, that they may fear him for ever; that Christ's Kingdom will come, and his will shall be done on earth as it is done in heaven. That the stone cut out of the mountain without hands, will smite the image, and become a mountain, and fill the whole earth. Then the knowledge of the Lord shall cover the earth, as the waters do the sea: And sinners shall fly as a cloud, and as doves to their windows; whose conversion we long and pray daily for; and our hearts cannot but cleave to the instruments, God is pleased to make use of in this great and strange work: Strange to a blind world that lieth in wickedness, but we hope God will enlighten and deliver them. Lord breathe on these dry bones! and of this stony hearted generation, raise up children unto Abraham; make you instrumental in turning many to righteousness, and then you will be one of them that shall shine as the stars for ever and ever.

Sir, you well know that tall cedars, are far more exposed in a storm, than low shrubs. The more successful you are against satan's kingdom, the more likely you are to be the butt of his rage and malice; and this old serpent, who beguiled Eve through his subtilty, will make the utmost use of all his policy and power against you. But, notwithstanding satan can transform himself into an angel of light, so as to dazzle and deceive the eye of human reason, in its highest and clearest discerning; yet I trust that you live in that Spirit which is superior to angelic nature, and will discover and secure you from all satan's strong delusions, which is my heart's desire and fervent prayer to God for you. I hope that you will excuse my freedom herein, it is the effect of my tender concern, and regard for you; and the glorious cause you are engaged in. Some further account of its success at your leisure, would exceedingly oblige,

Dear Sir,

Your very affectionate Friend and Well-wisher, in our
dear Lord,

JOHN OULTON.

L E T T E R XVIII.

From MR. JOHN CENNICK,

To the REV. JOHN WESLEY.

DEAR SIR,

Bristol, Sept. 10, 1739.

I Am going to give you a relation of what I have seen and heard since my last. On Thursday I went to Kendleshire about seven; where was really a very serious congregation: And accompanied

accompanied with many friends, from thence I came to the Fire Engine, to our weekly society ; and while I was expounding with power, on " These are they who came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb," David Reynold's wife sat down in her chair, inwardly despairing and greatly sighing, and continued worse till I had finished. When I went to her, and would have comforted her, but lo " her hour was not yet come." We prayed, and sung some time, after which she seemed to revive, and got strength to go home. I stayed all Friday in the wood, and on the third chapter of Romans I expounded again, at another house near the former, and here a young woman of Sifen cried out, and was followed by another, and thus for two hours or more they cried vehemently, " My God, help me! Oh! I perish! JESUS CHRIST save me! &c." After this I went home, but had a weight heavy indeed on my soul, my breast was pressed down with a cloud ; I found the spirit of prayer abode with me all the while, and I kept fast my peace. Sunday morning I rose up as before, bowed down, and I think the only temptation that I perceived was, not to reveal the burden of the Lord that was then upon me, to the people of Kingswood, at two in the afternoon as I had appointed. However I knew my Father had given me the work, and I was resigned to obey. I went to the sacrament at St. John's, had communion with Jesus, but through a glass darkly. I was now persuaded, somewhat more was to befall me this day than common. As I was kneeling before the altar, and had eaten the bread, I was lifting up my heart to heaven, and just moving my lips, when Mr. Hall, denied me the cup for a time, in the face of a large congregation, with " What do you mean by making additions?" And more to that effect, which I did not understand. I took the cup when he was pleased to grant it me, returned to my seat not visibly, yet secretly in confusion. But reflected, " Well, there is no one can hinder me of the river of life: No one (though they bid me forbear to partake of the outward signs,) can prevent my reception of the Blood of my LORD." I began to think the days were at hand, when I should be thrust out of the earthly house, the temple made with hands: but I know I shall not have my name blotted out of the Book of Life. My habitation is prepared, and no one can take it from me. Praise the Lord! Mr. Hamilton told me, (who was an eye witness,) Mr. Hall trembled when he came round with the cup to him. O may Jesus never deny him the water of salvation! Pray for him, dear brother, and stand yourself armed, ready to prove thyself courageous in our LORD's battles. And now I came to the Colliers, not disheartened at all, but rather urged on: Here, to a large attentive audience, I taught the necessity of the new life, from the latter part of the seventh chapter of St. John, where I

was full of living water, and breathed out the truth, with power and success: One fainted, and bowed down her soul beneath her convictions. One man cried out aloud, "O my dear brethren, I am filled with love. I have the Spirit of my God now glorious in my soul! O how shall I worthily speak what great things God hath done for me! And O my brethren, seek, seek, and you shall find the eternal life springing up in you also!" I looked on him, and saw joy and inexpressible glory sit beautiful on his brow. We were wet to the skin, and although it rained furiously, they all stood admiring the wonderful works of God. From Rose Green, I came back to Mrs. Jones's, and as I was clearly discoursing of faith, and proving that heretofore we had worshipped an unknown God; one woman, who loved none of her neighbours, neither was loved of them, stood a while trembling, and then sat down with all the signs of a wounded spirit, and a broken contrite heart: Her pangs increased, till she at last cried out for very disquietness, and was near three hours ere she recovered her strength. Then she desired me to pray. I began to pray, but my voice was overpowered by the loud shrieks of another. I begged those round to pray with me, and press God in the prayer of our Lord. We all joined fervently, and poured out many tears; and straight every one's tongue was loosed; so that at near four in the morning all together were on their knees, praying amidst the cries of the wounded souls for mercy! And it was not long ere one joined in praising God, and visited and assisted the others; so that before five we all parted, and every one went away to his home, amazed, and begging God, that this might be evermore remembered by every spectator. O pray for us! that we may triumph in the Lord our strength, and that he fail not to hear his inheritance. I am full of work: O may God proportion my strength thereto!

Adieu, dear Brother,

JOHN CENNICK.

Pray give my sincere love to Brother Bray, and greet all the household of faith in my name.

L E T T E R X I X.

From MR. JOHN CENNICK,

To the REV. JOHN WESLEY.

My dear Brother,

June 16, 1740.

WHEN I was coming from Bitten on Sunday, (without any offence of mine,) a certain man rode up behind me, and struck me twice with a staff in the face; the last blow came upon my eye: Providence so ordered it, that my cheek and my forehead, saved my eye from being beat out. I can scarce see to write now, being in so much pain. I was so sick, and so violently tortured in the afternoon on Sunday, that I could scarce stand

stand when I was expounding; yet I took courage to say, I hoped to be in the Horse-Fair. I rode thither, in the utmost pain and misery: yet when I had preached some time, I found the pain decrease, and God gave me such strength, that near two hours I proclaimed his Everlasting Gospel. To-day I was there again, (though I lodged at Kingswood, because we kept our love-feast there.) Last night my eye was very painful, but the sympathy of the children of my people, and the tender pity they seemed to shew for me, by their tears and kind enquiries, was above measure, to make me patient. On Tuesday I was again present at Upton, when I had such a voice that I was heard beyond all the fearful noise and uproar of the blind servants of satan. Their master saw it, and set them to change their device: As noise proved useless, then they strove to throw me down, by swaying heavy against those behind me. This would not do: we triumphed. Then they threw dirt till I seemed as if I was standing in the pillory. Before I ceased, I turned to my persecutors, and bade them no longer throw dirt, when stones were so plenty. I bade them now perform their vow, and blow me up, or kill me by violence. And while I stood to face death in any way, without a spark of fear rising, or trembling; many confessed, "surely it is the doctrine of Jesus! See how they all stand without moving, amidst so many revilings:" Several of the heads left off. Some of the souls thus engaged are frightened, and quaking confess, "I have done very wrong, but will do so no more." For which cause one is turned out of his work. I asked Mr. Barry after church, in the church yard, Whether he would always rail thus against us who were following Jesus in the way (he called) enthusiasm? He turned pale, fell in a rage, called out for a constable or a church-warden, like a madman; saying, "I have no business with you, along! along! You have disturbed me in mine office!" I said meekly, "I do not disturb you, sir, I only ask you to answer me a civil question," and then turned away and left him. A gentleman stood by and asked, Sir, who is the man? He raged because they could not find a constable, and answered, "It is that rascally dog Cennick! I am glad he has spoke to me, now I will trounce the dog. There, see now, they go away singing!" The gentleman replied, "They have been with justice Harris, he told them it was the business of the Ecclesiastical Court; and were it not, (seeing the young man wrongs no one, nor makes any breach of law or gospel,) I will have nothing to do with that just man." If your soul be among lions, then pray for me; for I am set in a den of dragons!

Your's affectionately,

J. CENNICK.

LETTER

LETTER XX.

From MR. JOHN CENNICK,
To the Rev. JOHN WESLEY.

Dear Favourite of God,

July 7, 1740.

I Know you cannot take the silence amiss, when you consider how I have not a quarter of an hour in a day wherein I might write. I have just now stole a spare moment from tea, to tell you, publicly to give thanks for the great mercies of God shewn to his flock, once so much abused, at Upton.

On Tuesday last, two men (particular enemies) came among the rest (though after them) with strong purpose to pull me off the place: When they were come and beheld the cruel treatment I bore from their brethren, their hearts failed them, and pity forced them to own the actions of the men of belial a shame: and so zealous they waxed at last in our defence, that when they were ridiculed among us, they rose up, struck all who stood in their way, and bore down all before them. I believe there were near twelve on horseback, who seeing the war begin, forgot any more to mock, but rode off with all the haste they could. Mr. Parker, jun. was so enraged, that he ran among them with a pitch-fork: He was seized by another, cast down and deprived of his weapon, and beat severely. Then two of our society followed in resisting, trampled on their pans, cast down the men out of the cart, and forced an uncommon silence till I had ended. I was grieved sorely to hear this; and often did I beseech the LORD to put away this evil. I excluded one from the society, that the slander might not come on the church.

About five o'clock, I set out again, and was never so cheerful in my life; though many declared that more than one hundred men were hired to put me to death. As I drew near, a brother told me, that three or four justices of the peace were gone into Upton, either to take me up, or those of our company who had resisted. I was not moved in the least, but commended the cause to my Father. I went forward, and being too soon, I sat down by the way to sing that Hymn "Why should the children of a king," &c. As we were singing, one desired me to go forward and talk to the justices. I thought it improper: but being again met by another, I was told that a clerk of one of the justices waited for me on the hill. Then I went on readily, verily believing the LORD would now stand up for his people. I came into the room where three were sitting. One of whom was our dear friend justice Hains of Wick. They behaved very grave and honourable, and thanked me that I was pleased to wait on them; I likewise thanked them for coming thither, hat

that they might see the truth. They begged me to move from the place. My spirit forbad me; and I still persisted, as I had said in public, I would stand in that place till God should deliver his children. I had God with me, so that they could not gainsay reasonably any thing I said. At last they agreed that I should have the place, and said they would hear me. Mr. Hains said, if any for the future disturbed me, if I did but signify it to him, he would grant a warrant immediately. I thanked him, and being invited I went to his house. After I had done, and was christianly entertained, I took with me Mr. Arthers, and cleared all objections, shewed how I had been used, and leaving him fully pleased and satisfied, I came to Kingswood, rejoicing. I could tell you much more, but time and paper, bids me stay. My love to all the saints dwelling in London.

Your's,

J. CENNICK.

L E T T E R XXI.

From the REV. MR. WHITEFIELD,

To the REV. JOHN WESLEY.

Rev. and dear Sir,

London, Dec. 5, 1742.

I Long to hear from you, and write this hoping to have an answer. I rejoice to hear the Lord blesses your labours: May you be blessed in bringing souls to JESUS CHRIST, even more, and more! I believe we shall go on best, when we only preach the simple gospel, and not interfere with each other's plan. Our LORD exceedingly blesses us at the Tabernacle: Our glorious Redeemer surely shews us his hands and his feet, and says, Peace be unto you. I doubt not but he deals in the same bountiful manner with you. I have had sweet letters from Georgia. My dear family is safe at Bethesda: Their deliverance from the Spaniards is really wonderful. The Minister of Savannah is dead: I believe Mr. Mariton of the Isle of Man, will succeed him. I trust our LORD will yet take Georgia into his own hands. I was at your letter-day on Monday. Brother Charles has been pleased to come and see me twice. Behold what a happy thing it is, for brethren to dwell together in unity! That the whole christian world may all become of one heart and one mind, and that we in particular, though differing in judgment, may be examples of mutual, fervent, undissembled affection, is the hearty prayer of

Rev. and dear Sir,

Your most affectionate, though most unworthy younger
Brother and Servant, in the kingdom and patience
of JESUS,

G. WHITEFIELD.

LETTER

LETTER XXII.

From the REV. DR. DODDRIDGE,
To the Rev. JOHN WESLEY.

Rev. and dear Sir, Northampton, June 19, 1746.

I Send this by way of postscript, to thank you for the entertaining account you gave me, of that very extraordinary turn which affairs took in the battle of Falkirk. I have been informed by another person, who had an opportunity of very good intelligence concerning it; and I traced some of the same circumstances, though not in altogether so distinct a manner. I perceive our rebel enemies, were as confident of victory as possible, just before the action at Culloden, which proved so fatal to them: For a friend of mine from thence brings word, that just as the armies joined, an officer was sent back to make proclamation at the market-cross at Inverness, That every householder should bake a bushel of bread, that it might be ready to refresh the prince's victorious army on its return, which was required on pain of military execution; and the consequence of this was, that our army found much better provision for their refreshment, after the fatigue of that glorious day, than they could otherwise have done. I have also reason to believe, that a day or two before this action, Lord Kilmarnock, having quartered himself, and some of the chief of his officers, at a Minister's of the Scotch established church in those parts; obliged the master of the house and his eldest son, to wait upon them, at table, and in a profane manner undertook to say grace himself, which was "May GOD d——n and confound, all presbyterian Parsons, their wives, and children, and families, henceforth, "and for evermore, Amen." I perceive it is commonly thought the rebels permitted our army to pass the Spa, that they might the more certainly cut off their retreat. It is not to be wondered, that such a deliverance, after such circumstances as these, should make a strong impression upon the mind of ministers and people in general, which I am assured it does: I heartily pray GOD the impression may be lasting, and may produce that reformation that is so much needed among them, as well as amongst us,

I am, dear Sir,

Most faithfully and affectionately your's,

P. DODDRIDGE.

P. S. I shall not be at all surprised, if the next winter should open upon us a much more afflictive scene than the last: If we will not be reformed by such judgments, and such deliverances as these. Yet think with you, dear Sir, that GOD will not make a full end of us. I look upon every sinner, converted from the error of his ways by the power of GOD, working in his Gospel, as a token of good, that we shall not be utterly forsaken.

LETTER XXIII.

From the REV. DR. DODDRIDGE,
To the REV. JOHN WESLEY.

Rev. and dear Sir,

Northampton, June 29, 1746.

I Am truly glad that the long letter I last sent you was agreeable to you. I bless God, that my prejudices against the writers of the Establishment were so early removed and conquered: And I greatly rejoice when I see in these, whom, upon other accounts, I must highly esteem as the excellent of the earth, that their prejudices against their brethren of any denomination, are likewise subsided, and that we are coming nearer to that harmony, in which, I hope, we shall ever be one in Christ Jesus. I cannot think the apprehensions which you, dear Sir, intimate, of remaining danger, to be by any means groundless; and it is something remarkable, that just before I received your letter, I had been preaching at a meeting of Ministers in the neighbourhood, from those words, "Rejoice with trembling," with some peculiar accommodation to our present circumstances. I hope to have the pleasure of paying my respects to you in town, before it is long; and desire your prayers for my prosperous journey. I have always esteemed it to be the truest act of friendship, to use our mutual endeavours to render the character of each other, as blameless and as valuable as possible; and I have never felt a more affectionate sense of my obligation, than when those worthy persons who have honoured me with their affection and correspondence, have freely told me, what they thought amiss in my temper and conduct: This therefore, dear Sir, is an office which you might reasonably expect from me, who should so sincerely desire it from you. If I had such an intimate knowledge of you, as could be the foundation of any such address, it has always been a maxim with me, not to believe any flying story to the prejudice of those whom I had apparent reason, from what I knew of them, to esteem, and consequently, as I should never make this a foundation, you must be contented to wait, perhaps, a good deal longer, before you will be likely to receive that office of fraternal love which you ask from,

Rev. and dear Sir,

Your obliged and affectionate Brother and Servant,
P. DODDRIDGE.

Your caution has suggested a thought to me, whether it be modest to call ourselves humble. If the expression means a real readiness to serve in love, in any thing low, as washing the feet of another, I hope I can say, *I am your humble servant*, but if it means one who is in all respects as humble as he could wish,

SUP. 1797.

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God forbid, I should arrogate so proud a title. In what can I say, I have already attained? Only, I love my divine Master; and I would not have a thought in my heart that he should disapprove. I feel a sweetness in being assuredly in his gracious hand, which all the world cannot possibly afford, and which I really think would make me happier in a dark dungeon, than ten thousand worlds could make me without it. And therefore, I love every creature on earth, that bears his image; and I do not except those of them, who through ignorance, rashness and prejudice, have greatly injured me, though such there are, I hope, in that number.

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L E T T E R XXIV.

From MR. ANDREW WILSON,  
To the Rev. JOHN WESLEY.

Rev. and dear Sir.

Newcastle, Dec. 30, 1746.

I Had the satisfaction of receiving your's of the 11th of October, which was very agreeable to me.

I am inclined to explain myself further unto you, as to the Nature and Importance of that Knowledge of which I wrote you in my former letter, because you have an opportunity of teaching much people. I perfectly agree with you, That Knowledge without Charity, (Love,) is as sounding brass: It puffeth up, and is attended with very bad consequences. But that Knowledge which conveys into the heart the impresses of the Love of GOD, manifested in the face of JESUS CHRIST, teaches us to love his image, to love and serve those who are born of him, because we love him who hath begotten them. And Love is the fulfilling of the Law.

The knowledge and understanding of the Scriptures of Truth, I take to be of the last importance, and is what real christians need as much to have their attention awakened unto, as the generality of those who are called by the christian name, need to be taught, "That they are dead while they have a name to live."

The understanding of the true meaning and intent of the Scriptures, is understanding the mind of GOD in every place: And he who opens up that, does more, and (so to speak) gives more opportunity unto the Spirit of GOD to operate in the heart by his own Word, than he who says abundance of serious things, which are not contained in the subject he discourses from. In the latter way, a man may preach a number of Years unto a congregation,

congregation, and never explain the direct meaning of the Holy Spirit in one scripture; mean while, he is not increasing their knowledge in the Word of God. The brilliance of the diamond, and the carnation of the rose, depend upon the same natural light; but what sort of a philosopher would he be, who therefore, in explaining the nature of the one, should describe the other? As absurd it is, in speaking from the scripture, to insist upon topics which the passage does not at all intend. The word of God is that alone, by which the Holy Spirit influences the heart of a believer. And I cannot think it sufficient for the carrying on of that work, that christians be taught a few general truths, which possibly by constant teaching they may acquire some distinct notion of, without ever seeing them in the scripture in their genuine beauty and dress. And do not all foolish and injudicious clamours about orthodoxy and heresy rise from this? It is on this account that the professors of christianity have so many jarring views, and are judging one another.

I apprehend the scriptures contain a more glorious, beautiful, and various display of the eternal God, than the inconceivable variety in nature gives us of this creation, which is his work: And I would have all christians search the scriptures, and study God there, with as much assiduity as the naturalists do nature in his material works. What an infinite reward of injoyment would arise from thence? Heirs of God! How shall we possess the riches of an inheritance we do not know? And how shall we know God, but by the scriptures? They are they which testify of him.

Such an insight into the scriptures, I take to be that knowledge of the mystery hid from ages and generations, and of the manifold Wisdom of God. This Knowledge, all christians ought to be increasing in, upon the belief of the truth. It is true indeed, a head knowledge of these things is nothing. The Spirit of God must make the heart sensible of all that our understandings can comprehend in Revelation. But these are two distinct things which God hath joined together; even as the power of God, in raising of CHRIST from the dead, is one thing to be understood and believed from the scriptures; and the same power, employed in quickening of a sinner, is a work actually performed in the heart by the Spirit of CHRIST, but is inseparable from the faith of the former. This is it that makes the understanding, I speak of, so necessary; for without it, a person will never be able to judge, by the Word of God, what passes in himself: For it is the only standard to try the spirits by, and thereby to prove every one's work.

The true understanding of the mind of God in Revelation, conveyed with power into the heart by the Holy Spirit, I take to be the Bread of Life, of which if a man eat he shall never die.

There are two things that serious people are generally in hazard from: The one is, regarding only what they feel in themselves, when their affections are lively, and they receive great consolation from a belief of the Love of God in Christ. They take that for the Knowledge of God, which is only the effect of it; and consequently, are in hazard of seeking the Knowledge of God in their own feelings, and measuring of their knowledge by them: Not attending, that our nourishment is not from within ourselves, but comes from without. It is God's whole glory displayed in Revelation, communicated by the Holy Spirit, received by faith, which ought to be the christian's daily bread.

The other danger which serious christians are in, is the effect of that gross darkness which, since the knowledge of the scriptures has of old been taken away, in some measure, still covers the people. Since christians have been deprived of the liberty of judging in all things for themselves, (which they will never be capable of without understanding the Word of God,) they would rather be blindly led by any, than recover unto themselves the privilege of studying the scriptures, for their alone rule and director in all things. Therefore, whenever they are well affected towards any help raised up for them, they will follow blindly, if much pains are not bestowed to direct them in the knowledge of the scriptures. And backward will they be to embrace their birth right, and greatest privilege.

Dear Sir, I hope you will not mistake me, in writing unto you in this way; it is the effect of my confidence in you, and because I know the special opportunities you have of assisting many in the way of truth and holiness.

I have not always the faculty of conveying my sentiments with perspicuity; and I know I am ready, as well as others, to mistake. On which accounts, I hope, if in any thing I appear to you to be mistaken, I will take it kindly to be corrected. You will not wonder, after this, seeing I am of opinion, that much of the regard due unto the scriptures is lost; much of the sense, and true beauty of them must be lost also. But if it please God to favour our correspondence, we may have after occasions of communicating unto one another our views more particularly. May you be kept in the Love of God, and in the patient waiting for the coming of the Lord: And may he succeed and direct your labours,

I am, dear Sir,

With greatest regard,

Your assured Friend and Servant,

ANDREW WILSON.

LETTER



## LETTER XXV.

From MR. JAMES ERSKINE,  
To the REV. JOHN WESLEY.

DEAR SIR,

Westminster, April 3, 1745.

I Ought to have mentioned sooner, my receiving your's concerning Mr. Edwards of New England. I desired to look into his books for that which you observe from them, that I might the better notice it to Mr. Robe, but I have them not at hand. Perhaps Mr. Robe has not observed it in them, being of his opinion as to the thing, though not so as to the absolute necessity of believing either the one or the other side of the question: And it is the maintaining the necessity of Mr. Edwards's side of the question, that you justly blame. And for the same reason, I suppose, you would blame the maintaining the Necessity of your own side of the question. On whatsoever side of the question one be, I apprehend that the mistake of the necessity of it, proceeds from what Mr. Lock, in the last chapter of the second Book of his Human Understanding, calls *the Association of Ideas*. People long accustomed to explain the essential things of christianity in such a way, and never having observed how they can be explained in any other, they transfer their zeal for these essential things to their own way of explication, and believe there is a necessary connection between them, when there is not. This has produced many mischiefs, errors, animosities and schisms, among christians and all sorts of people. A necessary connection with a Truth, proves the thing so connected to be also true; but a connection only in our heads, and though sinking down to our hearts, proves no such thing. I would take my ground to stand on for clearing this, on what you say so well in that same letter to me: "Whosoever agrees with us in that account of practical religion, given in the *Character of a Methodist*, I regard not what his other opinions are; the same is my brother, and sister, and mother. I am more assured, that Love is of God, than that any opinion whatsoever is so." Therein may we increase more and more! I have many times thought on this, since I was favoured with that letter from you, and considered how far it natively and clearly went, as to many things that occasion contentions and schisms, even among real christians; and what natively and clearly follows from this good principle; what our practice ought to be with regard to brethren differing in opinion, and to those they instruct and teach. One effect of this has been, to make me think (what I have strongly suspected before,) that I have not yet met with, nor heard or read of, that party or set of people, whose practice is not in several remarkable particulars inconsistent,  
directly

directly or by plain consequence, with this good principle. But I will not suffer myself to be fully persuaded of this, and especially as to *one* set of men, till I have the happiness to meet with your Brother and you, and talk over some particulars, which I hope you will allow me seriously, calmly, and impartially to lay before you. May the Holy Ghost lead us into all truth, and into every right way!

Dear Sir,

Your most faithful affectionate humble Servant,  
JAMES ERSKINE.

April 4, 1745.

P. S. As to outward communion with such in whom your characteristic is found:

1. Is it not our duty and theirs, to keep such communion together, as far as we can without sin? And except in that case, is not separation in outward communion from one another, a sin? And consequently, is it not a sin in any of us, to set outward communion on such a foot, or so to manage it, that others who have your characteristic, cannot join with us in outward communion, *without sin in them*? And is it not also our duty, not to stumble them by *our* way of insisting on our particular opinions or practices? And is it not a sin in them, to be too scrupulously stumbled at us on that account? And,

2. Is it not far wrong (and therefore a sin) in *any*, so to *teach* our particular opinions or practices, (and especially to such as we are employed to instruct savingly in the great essentials, and the first principles of the Oracles of God,) so as to lead them into such an association of ideas, between them and our particular opinions and practices, which weakness and want of judgment, narrowness of thought and superficialness, self-conceit and impatience of spirit, are so apt to lead even the *strong* into? And do we not very often see, how, (almost,) incurably this prejudices the *weak* against their brethren in Christ; and takes up, and perplexes their own minds with particular opinions and practices, so far carries them off from the serious consideration and application of the essentials, and their exercise of soul and heart about them? And hence, have we not seen, even the strong in grace, and able in knowledge, and also in learning, mistake the LORD's shining on their souls on account of their receiving, and having applied to them the essentials, and imputed it to their bigotry for particular opinions and practices? And have we not seen such hereby led, with great zeal, to bear persecution from, and in their turn to inflict it upon their brethren in Christ? Almost every one cries out against the dismal consequences of this, which have made even faints act like the most fierce, cruel, and unforgiving, proud, domineering sinner; but

but few seem to dive into the cause of it, or heartily to seek after and *follow* the effectual cure. And therefore,

3. Is it not the duty of Ministers of the Gospel, in the exercise of their respective offices, and of private christians, in their private brotherly intercourse, to insist upon, and shew that even our particular opinions and practices, are not such, but that opinions and practices disagreeable and contrary unto them, may be in one who is truly in Christ, and in whom your characteristic is found? Is it not their duty, each in their several stations, to prevent and dissolve that groundless association of ideas? And yet to shew the dangerous tendency of any particular opinions and practice *in itself*, to carry us from, or into mistakes about the essentials and characteristic? But do we not see the quite contrary done by almost all? Do they not proceed as if they were desirous to establish that association of ideas in favour of their own particular opinions and practices, and thereby, (as is too probable, though perhaps their own hearts secretly hide it from them,) to establish their own particular party, and to fix their adherents unto them? And have we not hence seen actual schisms, and thence farther separations of heart, opinion and practice? And have we not thence seen even farther very bad consequences?

4. Since, as you justly say, "*We are more assured, that love is of God, than that any opinion whatsoever is so*;" is it not our duty to follow that love with all our brethren in Christ, and the native effect and consequence of it, outward communion, in so far as that communion does not lead us into, or clearly imply, our owning an opinion as true, or a practice as lawful and right, which yet we do not believe to be true or lawful and right? For so far as we do so, as to any opinion or practice, be it more or less important or trifling, so far we lie; which in all cases is a sin and unworthy.

5. Yet may there not sometimes be exceptions, from this general rule of actual outward communion, even where love and unity of heart is preserved? As, when one is of (what is called) a national church, or in any society, which being too bigotted or haughty, would take such offence at this communion, as by entertaining it to break their own fellowship in pieces, and occasion debarrings, and the lesser (perhaps even the highest) excommunication, and greatly stumble and offend, and even make to fall, some good but mistaken souls in that church or society? May not in such case, actual outward communion be kept with brethren in Christ in some instances, when not in others? Is it not our duty to use all the christian prudence, wisdom and diligence we can, in the LORD's strength, to bring all the LORD's people from this bigotry, and to bring them to that universal mutual dear love, and the native consequence thereof, in actual  
outward



outward communion. And though all cases cannot be foreseen, nor therefore, be determined before hand; yet is it not our duty to endeavour now, with prayer and supplication, and much and deep meditation and study, in the name of Jesus, through the Holy Ghost, to enquire into the grounds and scriptural christian reasons of our conduct in such cases, and so as to be applicable to particular and various cases as they occur?

6. Are not the true scriptural grounds, of firmness and earnestness for every one of the LORD's truths, whosoever differ from them: and at the same time of keeping communion in heart, and also outwardly with differing brethren: and yet of sometimes separating from the outward communion of some churches and societies, wherein, some real christians do still remain: Are not the true scriptural grounds for all these three, contained in the following texts and others? Jude 3. Philip. iii. 15, 16, &c. 2 Cor. vi. 19, to the end of the chapter. Rev. xviii. 4, 5: O! what solid christian grounds, and with what solid scriptural evidence, may we reduce to each of these heads, such things and cases, as do belong to them respectively?

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L E T T E R XXVI.

From MR. JAMES ERSKINE,
To the REV. JOHN WESLEY.

DEAR SIR,

Westminster, Sept. 4, 1745.

I Am sorry I cannot get to the chapel to-night. I believe you will not take it amiss my writing to make a proposal to you; for my meaning is, only to suggest it to your thoughts, that you may consider it, and under the conduct of the Holy Spirit, do what you shall think best.

I ardently wish for union and christian fellowship among all who love and obey, and really believe in our LORD JESUS; and particularly between such in England and Scotland, though of different denominations, and of various opinions even concerning material points, not inconsistent with that blessed love, and faith, and obedience. The animosity among so many of them, and their bigotry, mistaken for zeal for truth, that reigns among them, and prevails in practice, where yet the principle is against it, is a grief to my soul.

Your labours have been blessed at Newcastle; a town so full of Scots, and to which so many of them annually resort, and which is so near to Scotland, that it naturally introduces some connection between that people and your's.

You

You have some sentiments and ways of speaking different from the generality, and almost from all, the real christians of the presbyterian persuasion in Scotland; among whom from my long acquaintance among my countrymen, I cannot help thinking are about five-eighths of the real christians there. And to my great regret, of these worthy people, I fear three-fifths are wofully bigotted; a vice too natural to all of us Scots, from what our eminent countryman George Buchanan wrote, was our temper, *Perfervidum Scoturum ingenium*. And some of you English have as much of it, as any Scot, but it is not so national with you, as among the Scots.

I think both you and your brother, have of late, expressed a great desire to be useful to the Scots, in the gospel, and to preach it in Scotland.

You would have the same prejudices to struggle with among the presbyterians, that Mr. Whitefield had, viz. That you are of the church of England, and use the liturgy. And you would have more to struggle with, because of the difference of sentiments, and ways of speaking as to some doctrines, about which his opinions and expressions were the same as theirs. And though this might make you more acceptable to most of the Episcopal persuasion, yet your way of speaking about Christian Perfection would make them fly far from you; as well as what they call *church-order* and *regularity*. For which last, the Presbyterians would not be so offended at you, and your urging so strict holiness in practice, would recommend you to the Presbyterians; but I am afraid not to the most part of the Episcopalians. And your doctrine of man's utter ruin by the fall, and utter inability to do any thing for his own recovery; and the necessity of regeneration; and of an interest in Christ by Faith only, that works by love, and produces universal holiness in heart, lip and life; and all by the operation of the Holy Spirit, &c. would be sweet to the Presbyterians, but not to many of the Episcopalians.

Mr. Whitefield, in a very short time, and in fewer months, than one would have thought could have been done in as many decades of years, overcame the prejudices of the far greatest part of the Presbyterians, and especially of the most religious, only by preaching that faith and holiness which you preach, and meddling with no debates, and by the power of the LORD signally accompanying his ministrations, awakening, converting, and building up many, almost wherever he went, in many places remote from one another. And bigotry and party-spirit opposed this blessed work in vain. Hardly any of the Episcopal party, though he always owned and professed himself of the church of England, did give him any countenance; and the few who inclined to do it, were so taken to task for it by their clergy, (even to

threatning them with debarring from the sacrament) that only four or five, that I could hear of, did any where venture to hear him. And some of their clergy, I was told, did say, That the Bishop of London wrote to them to do so.

The same evangelical doctrine of Faith, Holiness, Regeneration, Influence of the Holy Spirit, &c. and such blessed divine power on your ministrations, managed with christian prudence and simplicity, and that wisdom from above which is profitable to direct, would likewise overcome the stronger prejudices against you and your brother.

But Mr. Whitefield had another advantage, which you would not have at present. The sermons, and other things he had printed, and were earnestly read by the Presbyterians, were to their taste, as well as his sermons, conversations, and prayers among themselves. And there is hardly any thing printed by your brother and you, in which, I fear, they would not find some thought or expression, that would stumble and offend them.

If therefore, you could publish something really worthy and good, and on the life of christianity, which would be to their taste, might not that contribute much, to remove their prejudices, and bring them to listen to the gospel preached by you, which is the same (notwithstanding all the little varieties) that they love, and receive in their hearts.

It was in this view, that I entreated you to read and consider, "The sum of saving knowledge, and the practical use thereof." We know already it is to their taste, and in great esteem among all, and has surely been blessed by our LORD to great numbers of his people there, for more than four-score years.

I see, you seek not fame by publishing only things of your own, but as gladly publish what was wrote by others, when you see it may do good. And this little piece abstains more than any thing almost I have hitherto met with, from all disputed points of any sort, and keeps nearer to the great foundations only of real christianity in head and heart, and in so plain words and manners, that the meanest capacity is not too weak for it.

If you see fit to publish this, in a little cheap pamphlet, with a proper preface recommending it to the Scotch Presbyterians, who, (as their predecessors did,) do so much value it, and have found a blessing in it, they would at once see your soundness in the Faith of JESUS, and gladly hear you. And it would give exceeding joy to that honest successful Minister of CHRIST, who already loves you, Mr. James Robe of Killisyth; and so would it do to such ministers as he, and to all in particular friendship with him. Where you might think that some things wanted a little explication, so as you might venture publicly to recommend

mend it, I humbly incline to think it might be done by short Notes on such words or passages, as would answer your purpose, and yet not offend those whom you chiefly design the publication for? But for me to mention such in writing would be inexpedient. And had you once read, and considered the little piece, it would be profitable to me, if you will be pleased to point out to me in conversation, such passages as you thought required such Notes.

And besides the advantage of this, were you in Scotland, it would greatly induce the Scots who go to Newcastle, to join with you, and not be deterred from it by the Scotch seceders lately come to that place.

May our dear LORD direct you, to what is most for his own most worthy Glory, and the good of souls. May these most blessed ends be obtained: And that being my only aim, I hope you will pardon this trouble, from

Reverend and dear Sir,

Your affectionate and most faithful humble Servant,

JAMES ERSKINE.

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L E T T E R XXVII.

From the REV. MR. WHITEFIELD,

To the REV. JOHN WESLEY.

Rev. and dear Sir,

Bethesda, Dec. 23, 1746.

WITH great pleasure I lately received a kind letter from you and your dear Brother, dated above a year ago. The Redeemer's Spirit came with it, and drew me to my knees, for you and your dear brother, whom I honour and love much in the bowels of the ever-loving, ever-lovely JESUS. Blessed be his Name for causing your bows to abide in strength. May he yet continue to make you fruitful boughs, even fruitful boughs by a well; and cause your branches to run over the wall! Glory be to the riches of free and sovereign Grace, the arms of my hands are yet strengthened by the hands of the mighty GOD of Jacob. By the help of an all-gracious and all-powerful Redeemer, I continue to this day preaching among sinners, the unsearchable riches of Jesus Christ. In New-England there has been a great and glorious harvest, and therefore satan has been sowing many tares. Antinomianism has prevailed there more than in Old-England, and a great number have turned almost complete Ranters. I had strong invitations to go thither this last summer, but thought it my duty to see what might be done in the more Southern Provinces. I have now passed through

them once more, and the Lord Jesus (Oh amazing love!) has been pleased to bless my poor labours abundantly. This is one great reason why I cannot think of coming over to England as yet; for here is a range of many hundred miles, as it were, unwatered by the gospel, and no one (comparatively speaking) to go out into the high-ways at all. God is pleased to give me great favour in the eyes of thousands, and the Orphan-house affairs call for my longer continuance in America.

Blessed be God, I found my family grown in grace, and have a comfortable prospect of breeding up some youth for the service of the Sanctuary. I have now opened a Grammar-school, and have got persons to teach the children, who, I have reason to think, love Jesus Christ in sincerity. As for my own soul, it is kept cheerful, and happy: And I shall have reason to bless God to all eternity, for giving me such an help-mate. I expect her here in a day or two, and salute you heartily in her name. We propose leaving Georgia again in about two months, and return the way we came.

I wrote to you and your brother twice, in our journey hither. I wish we could correspond often. It might promote union, and be a means of imparting some spiritual nourishment to each other. Oh that all narrowness of spirit may die in us, and that love which burns up self and selfishness, grow and increase in us ever, more and more! I approve of your general Conference, but despair of much success, till the interest of every *particular party* is made to give way to the *general interest* of the Redeemer in the world. I see more and more, that he is the happiest man, who is most weaned from the creature, and has learnt the holy art of living upon God, even a God in Christ. To his tender mercy do I commit you, and the dear lambs committed to your charge. I beg a continued remembrance in their and your prayers, and am,

Rev. and dear Sir,

Your's, &c.

G. WHITEFIELD.

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L E T T E R XXVIII.

From the REV. MR. GRIMSHAW,
To the REV. JOHN WESLEY.

Rev. and dear Brother,

Haworth, May 30, 1747.

I Hope this will find you in good health, and at hard but happy-making, labour. O may the Lord give you sufficient strength of soul and body, as well as find you full employment in His vineyard, to the end. The Work, I hope prospers well in all these parts. The societies you formed in William Darney's circuit,

circuit, I hear are in a good state. I went amongst those about Todmorden, the week after you was there, and to my great comfort found it so. I likewise observed a general disposition in all sorts to hear the Gospel. I exhorted twice that day; for I will not have it called preaching. I afterwards gave a short exhortation to a few, who happened to come too late to hear either of the former. I then took leave and came away about seven in the evening. I lay that night at a friend's house about six miles from Todmorden, in the road to Halifax. Next morning, about half a mile from thence, in the parish of Hoptonstall, in which you also was; and in my way home at a Friend's house, (to whom I had signified my intention two or three days before) I was met, praised be GOD, by a great multitude: The house was so full, that one third part, if not more, I think, stood out of doors. I stood just within the door-threshold, for the convenience of all. I exhorted near an hour and an half. The LORD gave me great freedom and power: these were as attentive, serious, and civil, as those the day before.

At my coming home, I met with a letter from a clergyman about fourteen or fifteen miles hence, and not above two or three from that place where you preached in Rossendale, before you set off to Manchester. He desired me to come and preach at his chapel, on the morrow. I embraced the request, finding freedom in my heart, perceiving that a door is hereby opened, and that the LORD seems to make my way plain before me. I purpose to set out to-day at noon and to walk it, having an agreeable friend to bear me company. I know the LORD is with me. William Darney desires a particular letter from you respecting his going into Scotland. He would go soon after Whitsuntide, if you think proper. I shall see him I hope to-morrow, as also Mr. Bennet, who will both be at the chapel I am going to, and I intend that one or both of them shall preach at noon near the same place.

Last LORD's-day I received a letter from one Mr. Perronet, at Mrs. Holmes's, desiring to see me last Monday there, but I could not conveniently go. I suppose he is gone. However, this week I rode to Mrs. Holmes, assuring her, with the LORD's leave, that I would next week wait upon her. I hope we shall remember you with pleasure. I had Mr. Hutchinson and his sister, from Leeds, here the last LORD's-day. I hear a comfortable account from the LORD's people in those parts also. I hope you meet with all things well, wherever you come. You will not fail to present my tender respects to your brother. The same I desire to all the sincere servants, and seekers of the blessed JESUS, your REDEEMER, and mine. O may we be kept faithful to Him to the end; May we ever go forth in His strength,

strength, incessantly making mention, yea, loudly proclaiming, His righteousness only; indefatigably labouring to glorify Him in our hearts, lips, and lives, which are His, and continually endeavouring to bring innumerable sons and daughters to glory by Him. This week two members of our society, a married man and woman, are gone to rest with this precious LORD; Blessed be his name. To Him I heartily commend you and yours. LORD JESUS, sweet JESUS, be with you.

I am, dearest Sir,

Your unworthy, but affectionate younger Brother,
W. GRIMSHAW.

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L E T T E R XXIX.

From the REV. MR. GRIMSHAW,

To the Rev. JOHN WESLEY.

Rev. and very dear Brother, Ewood, Nov. 27, 1747.

**Y**OUR's, bearing date the 20th of this month, I yesterday received. I answer again, and by the length of my letter it will appear, I answer not in haste; though I must assure you, I have as little leisure for writing, as any thing I do. The want of preachers here at present is very great. That the harvest in these parts is really large, and the labourers but very few, is very manifest. Why it is so? Perhaps the LORD of it only knows. Indeed, you in some sort, assign a reason for it. But, dear Sir, are there such plenty of helpers in Cornwall? Send us one or two of them, without further intreaty.

You desire a particular account of the progress of the LORD's Work here. Indeed I have the pleasure of assuring you, that I think it never went better, since its first appearance amongst us, than it has done within this two months. I may say, at Leeds, Birstal, Keighley, Todmorden, Rossendale, Heptonstall, Pendleforest, and in my own parish, the societies are very hearty; souls are daily added to the church, and I may say, multitudes on all sides, (many of whom have been enemies to us and our MASTER's cause,) are convinced of the truth, run eagerly to hear the Gospel, and (as I told you in my last) are continually crying out for more preachers. New and numerous classes, have been lately joined. Were not matters thus with us, you may easily suppose, I should not be so urgent with you for assistance. I think my public exhortations (alias what I call my monthly visitations) in my parish, were never so visibly blessed, I praise God, for these four years past, as they have been within these two last months. Such a mighty presence of God has been in those visitations, and also in many of our weekly

weekly class-meetings, as I have rarely seen before. This evening I am venturing, by the divine assistance, upon a public exhortation in a wild, unchristian place, called Midgley, four miles west from Halifax, where of late I have a great part of my residence; and I hope my attempt will have the LORD on its side.

I hope brother Bennet fails not to inform you, how well the work of Grace flourishes in Derbyshire, Cheshire, and in the south of Lancashire; particularly about Bolton, Chowbent, &c. Mr. Lunelle, (whose wife has lately experienced the pardoning love of GOD,) wrote me a delightful account of the state of the church at Leeds. Thus much of my incoherent relation of our LORD's work in these parts.

Brother Bennet, Nelson and I, not only, (I hope) love as brethren, but are cordially united in carrying on the LORD's work. I hope we believe, and profess, and preach, one thing,—JESUS and HIM crucified. If you know them you know me. About three weeks since brother Nelson and Colbeck, were all night with me. Before then I accidentally met with brother Bennet at Bank near Heptonstall, where I went to meet all the Heptonstall-parish classes. Last week I met brother Colbeck, and all the Keighley parish classes. And about six weeks ago, I visited those of Leeds and Birstal. About a month since, those of Todmorden, Show, and some of Rossendale.

Dear Sir, I beg you will present my hearty respects to all your societies, classes, &c. in London, or elsewhere, in the following manner:

I. To believers: Dear souls, I frequently have you in my thoughts, and wonder how your hearts are disposed towards our SAVIOUR! Do you still continue fervent in spirit serving the LORD? Is He still the most precious, the more you experience of His Grace? Or like the ungrateful Israelites, which GOD forbid, do you begin to loathe the heavenly manna? Sure the more you feel by faith the virtue of the blood and righteousness of our dear SAVIOUR, the more you are filled with the Love of GOD, and the sweet consolations of the HOLY GHOST. For as our LORD truly affirms, the Kingdom of GOD is within you; so that kingdom is asserted by St. Paul, to be righteousness, (and then) peace, and joy in the HOLY GHOST. The more therefore you feel of this, the more will you rejoice, and the more will you hunger and thirst thereafter. Which if you do, "Blessed are you, says our LORD, for you shall be filled." Loath would I think, but that this is the disposition of your hearts, who have received the pardoning love of GOD our SAVIOUR. O may you be affected with an insatiable appetite for a SAVIOUR's Graces, daily more and more. How will the for ever blessed **THREE**, rejoice to see it, and rejoice to satisfy it! Therefore,  
"Ask,

"Ask, and ye shall have; seek, and ye shall find." The more you enjoy of God's Grace, the more will He endue you therewith. He gives plentifully, and upbraideth no man. "To him that hath shall be given, and he shall have abundance." God's treasury never fails, how much so ever goes out of it. Nor doth He ever tire with giving; if you never tire with asking, and carefully improve what He gives. O may you receive abundantly at this all-bounteous hand, and may you never fail, nor faint, whilst breath lasts, to improve it to the Donor's glory, and your own everlasting benefit!

2. To Seekers. And supposing some of you are but yet seeking the LORD, and have never felt his pardoning love, nor the joy which follows: Supposing you are mourning under the load of sin, or panting for a deliverance through a SAVIOUR; Courage, dear souls, and despair not. He that will come, will come, and will not tarry. The bruised reed he will not break; the smoking flax He will not quench. No, no; He has wounded you, on purpose to bind you up. To you He has made a promise. Blessed are you that mourn; for ye shall be comforted. This holy David well knew, Psalm cxvi. 5. "Come unto me," cries our LORD, "all ye that are heavy laden, and I will give you rest." What though you cannot, as yet with children, cry, *Abba, Father*; though with them you as yet perceive not yourselves set down to the full meal of your heavenly Father's table. Though you may think, you are looked upon, at present, but as dogs, as indeed what are any of us better by nature, than dogs living upon our vomits? Yet with the Syro-phenecian woman, think well to be called dogs, (sincere contrition for sins will readily bear the name) and then have you hereby a title to the crumbs, which fall from your Master's table. Claim but the dog's portion; beg, but to live under the table, and then shall you shortly partake of the children's loaf. A broken and contrite heart He will not despise, Psalm li. 17. You shall quickly hear your Master say, as He did to woman; "O my precious mourning souls! great is your faith! Be it unto you (mark the next words) even as you will."

To Him I heartily commend you all, being one, who have I trust, received grace, and am determined through my Saviour's never-failing assistance to live and die in His service; as, I hope, you all are, or else woe be to you.

W. GRIMSHAW.

LETTER



## LETTER XXX.

From the REV. Mr. SAMUEL DAVIES, of New-Jersey;  
To the REV. JOHN WESLEY.

Rev. and dear Sir,

Nassau-Hall, August 6, 1760.

I Wrote to you I think about a year ago, to make my acknowledgments for your *Notes on the New Testament*; for which I am deeply indebted to you. But as I have received no answer, I am afraid my letter did not come to your hands. Both my head and my heart, I hope, have been improved by your valuable present. And I am so far from taking offence at the few little things in which we differ, that it give me no small pleasure, (though I must confess, attended with some mortification,) to find, that notwithstanding these errors, as I must account them, you so vastly exceed me in sanctified knowledge and real goodness. May the LORD, your Master, whom you serve with so much fidelity and success, enable you, my worthy friend, to go on and prosper.

The immediate occasion of my writing to you at present, will, I am sure, be acceptable to you; whether you should be able to comply with the design of the application or not. There has lately been an unusual stir about religion in the church of England in Philadelphia, occasioned by a clergyman of that church, who has officiated there for some time; I mean the Rev. Mr. McClennen. Did you hear him preach, I am sure you would highly esteem him, and bid him God speed. The depravity of human nature, the nature and necessity of regeneration, the influence of the Holy Spirit, justification by faith in Christ, and other unfashionable peculiarities of the Gospel, which were wont to be contradicted, or at least, but slightly touched upon, or passed over in silence, in that pulpit, are the common materials of his sermons: and his talents are so considerable and popular, that he represents them in a very striking light. And it has pleased God to grant his ministry unusual success. Need I tell you, Sir, after the treatment you have yourself met with for so many years, that this gentleman could not be long tolerated within the walls of the church? He has been cast out; but the crowd of his hearers is not at all diminished; and they are now about erecting a new church for him, for ever appropriated to the use of ministers of his principles and spirit. The building must be large, (I think about 90 feet by 65,) to contain the multitude: And they have exerted themselves in contributing towards it. But they will fall short 1000*L.* after they have done their utmost. Will you forgive me, dear Sir, that I advised them, particularly my

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good friend Daniel Roberdeau, Esq; to apply to you for assistance, and undertook to introduce them. I told them, I could give them no assurance that it would be in your power to do any thing for them; but I could take upon me to assure them of your generous willingness: and it might be worth while to make so easy and inoffensive a trial. I know you need no persuasives from me, and therefore after introducing my friends to you, I leave them to speak for themselves.

My hurry will not permit me to enlarge. With a heart full of love and veneration,

I am, dear Sir,

Your Friend, Brother, and humble Servant,  
SAMUEL DAVIES.

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L E T T E R XXXI.

From the HON. and REV. MR. SHIRLEY,
To the REV. MR. JOHN WESLEY.

Dear Sir,

Loughrea, August 29, 1760.

I Well understand what you would imply by that *prudence*, against which you so lovingly endeavour to caution me. It is a principle disguised under this specious form, but has indeed no better source than the love of the world, and the fear of man. I am at the same time greatly sensible of my own danger from the plausibility of its arguing, and from the gentle *lullaby's* it is ever singing in one's ears, by which it is apt to hush one's zeal to sleep. Nay, perhaps, I may at this instant be a slave to it, without once suspecting my condition.

If I could discover this nasty motive in myself, I trust, by the Grace of GOD, I should disdain and triumph over it: But here, as in many other respects, I perceive to my cost, that the preacher stands continually in need of a preacher. All that I can do in my present case, is to pray the LORD to make his paths straight before me; to resign myself wholly to his direction; to wait for his impressions on my mind; and to be clear concerning those impressions, that they are of GOD; and then, to press boldly forward in the way which he is pleased to lay open before me, without deliberating on the prudence or imprudence of such a step; without considering whether any temporal gain or loss, is hereby likely to accrue to me.

Whether I have adhered closely enough to GOD in prayer, that he may favour me with these divine notices, is a question I am almost afraid to ask myself; or rather, to which I must plead guilty: But it is in vain to dwell upon the past; it is enough

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to be convinced of what is amiss, and then come to Christ, by whom I trust all will be set right.

I shall take into consideration what you say concerning fasting; and desire to make my hearty acknowledgments for this, and other useful hints I have received from you. Let me intreat you, dear Sir, to consider me as one standing greatly in need of a monitor, walking in fearful places, in the weakness of a babe, without any faithful guide to lean upon: And O for GOD's sake, call to me, when you apprehend I am going out of my way. Do not, I beseech you, content yourself with hinting; but be open in reproof. Be persuaded that I shall look upon this as the noblest proof of your affection: And whatever pain such a blow may give me, I shall be far from revolting against it.

If this reaches your hand before you leave Dublin, it bears to you my best wishes, and earnest prayers to GOD for your safe passage to England, and for every temporal and spiritual blessing which your own heart, according to the Will of GOD, can desire.

Commending myself, dear Sir, to your fervent prayers, I remain,

Your most affectionate Brother, and much obliged
humble Servant,

WALTER SHIRLEY.

L E T T E R XXXII.

From the REV. JOHN WESLEY,
To the REV. MR. GEORGE WHITEFIELD.

My dear Brother,

Lewistham, Feb. 21, 1770.

MR. Keen, informed me some time since of your safe arrival in Carolina: Of which indeed I could not doubt for a moment; notwithstanding the idle report of your being cast away, which was so current in London. I trust our LORD has more work for you to do in Europe, as well as in America. And who knows, but before your return to England, I may pay another visit to the New-World? I have been strongly solicited by several of our friends in New-York and Philadelphia: They urge many reasons, some of which appear to be of considerable weight. And my age is no objection at all. For I bless GOD, my health is not barely as good, but abundantly better in several respects, than when I was five and twenty: But there are so many reasons on the other side, that as yet, I can determine nothing: So I must wait for farther light. Here I am:

Let the LORD do with me as seemeth him good. For the present, I must beg of *you* to supply my lack of service; by encouraging our preachers, as you judge best; who are as yet comparatively, young and inexperienced; by giving them such advices as you think proper. And above all, by exhorting them, not only to love one another; but if it be possible, as much as lies in them, to live peaceably with all men.

Some time ago, since you went hence, I heard a circumstance, which gave me a good deal of concern; namely, that the College or Academy in Georgia, had swallowed up the Orphan-house. Shall I give my judgment without being asked? Methinks, friendship requires, I should. Are there not then two points which come in view? A point of mercy and a point of justice? With regard to the former, may it not be enquired, Can any thing on earth be a greater charity, than to bring up Orphans? What is a College, or an Academy compared to this? Unless you could have such a College, as perhaps is not upon earth. I know the value of learning, and am more in danger of prizing it too much, than too little. But still, I cannot place the giving it to five hundred Students, on a level with saving the bodies, if not the souls too, of five hundred Orphans. But let us pass on from the point of mercy, to that of justice; You had land given, and collected money for an Orphan-house, are you at liberty to apply this to any other purpose? At least while there are any Orphans in Georgia left. I just touch upon this (though it is an important point,) and leave it to your own consideration, whether part of it, at least, might not properly be applied to carry on the original design? In speaking thus freely, on so tender a subject, I have given you a *fresh* proof of the sincerity, with which

I am,

Your ever affectionate Friend and Brother,

JOHN WESLEY.

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### L E T T E R XXXIII.

From the REV. MR. FURLY,  
To the Rev. JOHN WESLEY.

Rev. and dear Sir,

August 16, 1773.

HAVING learned accidentally by my affectionate friend Mr. David Pugh, who was in your company in London about three years ago, that you had entertained some misapprehensions concerning me, I take the present opportunity of inviting you (if you can conveniently,) to take a bed at my house; as I can assure you that both I, and my dear Nancy, will be very

Very glad to see you; and I shall rejoice, by any act of civility to confirm my love towards you. Your race, dear Sir, is nearly run, and I may not have perhaps another opportunity of seeing you, on this side of eternity, if you do not now favour me with a visit. No difference of opinion, in some particulars, is any bar, I assure you, to my affection. I no more desire another man to think just as I do, than I could approve of another's requiring my sentiments to be moulded exactly according to his own. Whoever really possesses the Grace of God, and love's the LORD JESUS CHRIST in sincerity; I hope, that man, I shall ever love and esteem. Time is flying swiftly upon its rapid wing; and eternity is each moment approaching; even that eternal state, where all, all differences will be swallowed up in the perfect knowledge, and perfect love, of the infinitely perfect God.

Excuse haste, and believe me to be,

Your affectionate Friend, and humble Servant,

SAMUEL FURLY.

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L E T T E R XXXIV.

From the REV. MR. GILLIES,

To the REV. JOHN WESLEY.

Rev. and very dear Sir,

Glasgow, Sept. 1, 1757.

I Have delayed too long to answer your kind letter of June 16, but that I had not, till now, any religious intelligence of importance to send you. The following extract from a letter I received from Mr. Davies of Virginia, lately, will no doubt be very acceptable to you.

Hanover, June 3, 1757.

" My honest friend Mr. Henry, has had remarkable success last winter among the young people in his congregation. No less than seventeen of them were struck to the heart by an occasional evening lecture; and he tells me he has great hopes of the perseverance of sundry of them, and that hardly any of them appear discouraging.

" But the best news that perhaps I ever heard in my life, I lately received from my favourite friend Mr. Samuel Finley, minister of Nottingham, in Pennsylvania, tutor of a large academy, and one of the trustees of the College of New-Jersey. I had sent him some extracts from my British letters, giving an account of the revival of religion in sundry parts of England, particularly among the clergy. In answer to which he writes thus:

[April

[April 16, 1757.] "I greatly rejoice that our Lord Jesus has put it in my power to make you a large compensation for the good news you sent me. Our glorious Redeemer has poured out his Holy Spirit upon the students at our college [i. e. New-Jersey:] not one of all who were present neglected: And they were in number sixty. The whole house, say my correspondents, was a Bochim. Mr. William Tennant, who was on the spot, says, he never saw any in that case who had more clear views of God, themselves, their defects, their impotence and misery, than they had in general. That there never was, he believes, in any house, more genuine sorrow for sin, and longing after Jesus. That this glorious work was gradual, and spread, like the increasing light of the morning: That it was not begun by the ordinary means of preaching, nor promoted by alarming methods: Yet so great was their distress, that he judged it improper to use any arguments of terror in public, lest some should sink under the weight. That what makes the gracious visitation more remarkable, was, that a little before, some of the youth had given a greater loose to their corruptions than was ordinary among them: A spirit of pride and contention prevailing, to the great grief and even discouragement of the worthy president. That there were no public out-cries; but a decorous, silent solemnity. That before he came away, several had received something like the Spirit of Adoption, being tenderly affected with a sense of Redeeming Love, and thereby disposed and determined, to endeavour after universal holiness. Mr. Treat, and Mr. G. Tennant, tell me, in their letters, That the concern appeared rational, solid, and scriptural; and that in a remarkable degree. I was informed by some of the students, who had been my pupils, that this religious concern first began with the son of a very considerable gentleman of New-York. The youth was dangerously sick at college; and on that occasion awakened to a sense of his guilt. His discourse made some impression on a few others; and theirs again on more: So that it became almost general, before the good president, or any other, knew any thing of it. As soon as it became public, misrepresentations were spread abroad, and some gentlemen sent to bring their sons home. But, upon better information, the most were sent back again. The wicked companions of some young gentlemen left no methods untried, to recover them to their former excess of riot; and with two or three, have been lamentably successful. Mr. Duffield, [a worthy young man,] informed me the other day, That a very hopeful religious concern spreads through the Jerseys, especially among young people. In several letters from Philadelphia, from Mr. G. Tennant and others, I have assurance of a revival there, for which good people are blessing God.

God. Lawyer Stockton informs me, that he is certified by good authority, of a gracious work of God at Yale-college [in New-Haven.]

"This, Sir, [says Mr. Davies] is some of the best news from one of the best of my correspondents. You will join with me in blessing God, and congratulating posterity upon this happy surprizing revolution, in a college, to which the eager eyes of so many needy churches look for supplies. Perhaps it may afford me the more pleasure, as my having taken so much pains to promote that institution, and gives me a kind of paternal solicitude for it, though I live near four hundred miles from it.

"The finger of God is the more conspicuous in this affair, as the students, who had so often heard such excellent sermons from the worthy president, and from the many ministers from various parts, who have occasionally officiated there, without any general good effect, should be universally awakened by means of a sick boy. Who but a God could do such great things by such means? Though this college was well founded, and is well conducted; yet I must own, I was often afraid it was degenerating into a college of *mere* learning. But now my fears are removed by the prospect that sincere piety, that grand, ministerial qualification, will make equal advances."

Rev. and dear Sir,

I thought proper to send you the above good news, in case you have not got them from some other. I sent off your letter to Mr. Davies some time ago.

I suppose your Book against Dr. Taylor is now in the press. I find both now and formerly, that Scotland is a bad place for getting subscriptions for Books. I have hardly been able to publish the *Historical Collections*, but for the subscriptions you got me in England. Please to order thirty setts of your Book against Taylor to be sent me. If I can dispose of any more, I will write for them. Mrs. Gillies joins me in our respectful salutations.

I ever am,

Rev. and dear Sir,

Your's most affectionately,

JOHN GILLIES.

I N D E X

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